

The New Convention Normal Manual

SPILMAN-LEAVELL-BURROUGHS





THE NEW
Convention Normal Manual
For Sunday School Workers

The SUNDAY SCHOOL

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The PUPIL

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The BIBLE

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SUNDAY SCHOOL BOARD
SOUTHERN BAPTIST CONVENTION
NASHVILLE, TENN.

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Explanatory to the New Edition.

A BOOK so well known as The Convention Normal Manual really does not need an introduction. An explanatory statement is more in keeping with its history.

The book has been revised for the fourth time, keeping pace with the development of the Sunday school movement. We do not fancy, either, that the last word has been spoken in this new edition. We have tried, however, to bring the book to the level of the present development. Anyone interested will find instruction and profit in comparing this edition with the one which preceded.

The Convention Normal Manual is now a part of the history of the Sunday school movement among Baptists in the South. It has done more than anything else to standardize the thinking of our people and to arouse an enthusiasm for genuine and effective work in the Sunday school. All our field work and all our methods have in the past, and do in the present, center about it. It has been used in schools and colleges, and in church classes and local training schools, by the learned and unlearned, in city and in country. It has been the apostle of a new and better and abiding day. This new edition will be, therefore, a significant factor in our Baptist development, as its predecessors have been.

The teacher-training movement has been one of the most significant signs of Sunday school progress. It has been general among all denominations. The Sunday school movement has in these last few years become vital to American Christianity, and the training of the teacher is a necessity. Altogether too much depends upon the Sunday school to permit its chief workers to be lacking in an intelligent conception of their work. The time has almost come when an untrained

teacher in the Sunday school will be as lonely as an untrained teacher in the public school. Why should it not be so?

As Southern Baptists we have tried to do our part. With our great constituency our responsibility has been accordingly great. The result of our work has been surprising. We have made the teacher-training language a part of the thinking of Southern Baptist people. Our plans have been practical and thousands have been helped by them. This Convention Normal Manual has been the center of all this work and will continue to be. It represents the movement for teacher-training and is the effective instrument through which this training is accomplished.

The changes which have been referred to in this revision are instructive. They relate to such matters as organization, lesson courses, architecture, and clearer definitions in the field of organized class work for Seniors and Adults. The Intermediate department has also come to the forefront. These are all outgrowths of the development of the Sunday school of today as an effective factor in religious education. The Sunday school of tomorrow is to be developed along the lines laid down in this book and future developments will but take us a little further along the same road.

I. J. VAN NESS, *Corresponding Secretary,*
Baptist Sunday School Board,
Nashville, Tennessee.

A Word With the Prospective Student.

THE New Convention Normal Manual, now offered in a new and revised edition, is an evolution. From its simple beginnings many years ago it has by revisions and additions grown to its present form. Both in the message which it brings and in the method proposed for its study, the book has been subjected to exceptional tests. It has been studied by untrained workers in remote sections; it has been used by Sunday school specialists in our great training schools; it has served as a text-book in scores of our leading educational institutions and in our theological seminaries; and—severest test of all—it has been translated for use on several of our foreign mission fields.

The Manual is one of the most widely circulated books of its kind now offered for Sunday school workers. On the basis of carefully conducted examinations, 50,000 Convention Normal diplomas have been granted. In both home and foreign fields the book has unified Sunday school conviction and has harmonized Sunday school policies and methods.

The Manual is the first and basal book in the Convention Normal Course, which comprises eight selected books for the training of Sunday school workers. In this book we have a survey and brief outline study of the fundamental subjects which concern the Sunday school worker. In the later books of the Normal Course these subjects are more fully developed. For the completion of this Manual in the manner prescribed, the Convention Normal diploma without seals is awarded. For the completion of succeeding books in the course, seals are awarded to be attached to the diploma. When all the seals are received the diploma is considered complete.

While it is hoped that the book may serve well the purposes of the general reader, it is designed and arranged es-

pecially for use by normal course students. We ask therefore that careful attention be given by teachers and students to the following:

DIRECTIONS FOR THE STUDY OF THE MANUAL.

1. The book may be studied in class or by workers individually. Individual students will pursue the study in their own way and when they wish to have a test or examination will apply for sealed questions and full directions.
2. Teachers of classes in this Manual will be allowed large liberty as regards the conduct of the class and the teaching of the book.
3. EXAMINATIONS.
 - (1) The teacher will conduct a written examination at the close of each of the three divisions.
 - (2) The questions will be selected by the class teacher, as directed in connection with each division of the book.
 - (3) Members of the class will be asked to answer the questions at one sitting without the text-book or help of any kind. The teacher will ask that each one sign this statement: "I have neither given nor received help during this examination."
 - (4) The class teacher will examine the papers of the class. A grade of 70 per cent is required for passing.
 - (5) The teacher will carefully preserve the list of those passing in each division, and when the entire book has been studied, he will, on blanks prepared for the purpose, send the names of those who have passed in all three divisions to Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville, Tenn.
4. The sum of twenty-five cents is asked of each pupil to cover the expense of producing and mailing the diploma.

P. E. BURROUGHS *Educational Secretary,*
Nashville, Tennessee.

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First Division—The Sunday School.

SECTION I. MANAGEMENT.

SECTION II. TEACHING.

IN this Division the Sunday school is studied from two standpoints—Management and Teaching.

In the discussion of "Management," the effort is made to give a simple and yet somewhat comprehensive view of modern methods in Sunday school Organization. In this revised edition enlarged attention is given to the problem of housing the graded Sunday school. The sections in Chapters II., III. and IV., which treat the graded building and graded equipment, were prepared by Dr. P. E. Burroughs who has devoted special study to these subjects.

In the lessons on "Teaching," as in all the subjects presented in this Manual, the purpose is to offer in elementary fashion the fundamental principles of the art of teaching, leaving these to be more fully treated in another book of the Normal Course.

Section I. Management.

LESSON I.

A STANDARD SUNDAY SCHOOL.

THE Sunday School Board of the Southern Baptist Convention has erected two Standards by which Sunday schools may test their efficiency. Each Standard has five general requirements, each one of which has two requirements, making ten points to be attained in order to fulfill the requirements of either Standard—twenty in all. The two Standards are:

- I. The First Standard.
- II. The Advanced Standard.

Besides these two general Standards, which apply to the school as a whole, the Sunday School Board has also erected Standards for each of the eight departments and Standards for Junior, Intermediate, Senior and Adult classes. Leaflets or wall charts setting forth these Standards will be sent on application to the Educational Department, Baptist Sunday School Board, Nashville, Tennessee.

The First Standard can be attained by practically any Sunday school. The Advanced Standard is offered only to those schools which, having attained the First Standard, require a very high and difficult ideal toward which they may strive.

A study of the First Standard will be sufficient to give a general working knowledge of a well-organized Sunday school.

THE STANDARD OF EXCELLENCE FOR BAPTIST SUNDAY SCHOOLS.

Erected by the Sunday School Board of the Southern Baptist Convention.

The attainment of all these points entitles the school to be recognized as a Standard Sunday School.

I. Church Control.

The church electing officers and teachers; the school making monthly or quarterly reports to the church.

II. Enrollment.

The enrollment of the school, including the Home Department but exclusive of the Cradle Roll, shall equal the number of resident church members as recognized by the church itself. Or exclusive of both the Cradle Roll and Home Department, the school's enrollment shall equal seventy-five (75) per cent of the resident church members.

III. Graded.

The school shall be graded as follows: Cradle Roll, birth to 3; Beginners, 4, 5; Primaries, 6-8; Juniors, 9-12; Intermediates, 13-16; Seniors, 17-20; Adults, 21 and above.

IV. Baptist Literature.

The school shall use Baptist Sunday School literature; using graded lessons at least in the Beginners' and Primary Departments.

V. Bibles Used.

The Bible shall be used in the school above the Primary Department by at least seventy-five (75) per cent of the teachers and pupils.

VI. Preaching Attendance.

The attendance of the school upon the preaching service shall equal seventy-five (75) per cent of the Sunday School attendance above the Primary Department.

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VII. Evangelism.

The school shall be positively evangelistic; the teachers shall earnestly seek to lead their pupils to Christ; the superintendent and pastor shall give frequent opportunities for the pupils to publicly confess Christ, and urge them to do so.

VIII. Weekly Teachers' Meeting or Workers' Conference.

The school shall maintain a Weekly Teachers' Meeting or a Workers' Conference attended by at least fifty (50) per cent of the teachers and officers.

IX. Normal Course Diplomas.

Fifty (50) per cent of the teachers and officers, including the superintendent or pastor, shall hold a Convention Normal Course Diploma; there shall be a Teacher Training Class completing at least one book each year.

X. Denominational Work.

Four of the general causes fostered by the denomination shall be presented to the school educationally, and to these the school shall contribute each year.

The Standard award is given annually, and only for the calendar year in which it is granted; for example, if we declare a school to be a Standard School in March, or even in October, the school will hold the distinction the remainder of the calendar year. Those which then meet the requirements will be given the award for the next year and will be placed on the new annual **Convention Honor Roll**.

Send for application blank. Let the blank be filled out with care and accuracy, as the award cannot be given until we are in possession of all the information requested. Send the application to your State Sunday School Secretary and he will in turn send it to the Sunday School Board, Nashville, Tenn., with his endorsement or recommendation.

To a school desiring it, and which has met the requirements, a beautiful pennant for wall use, declaring the school to be a "Standard School," will be sent postpaid for \$2.00.

The Standard presented above is the First Standard. An Advanced Standard is also offered. Full information on request.

LESSON II.

GRADING.—(PART I.)

I. WHAT IS GRADING?

IN reference to the Sunday school, grading implies a four-fold process: Placing in classes pupils of the same years; providing classes with lessons especially adapted to their years; providing teachers who will specialize in teaching these lessons; providing a suitable building.

In briefer form, the essentials of a graded Sunday school are: Graded pupils, graded lessons, graded teachers and a graded building.

1. Graded pupils. A very small school may be graded by departments, as follows:

CRADLE ROLL (OUTSIDE THE SCHOOL)—AGES, BIRTH-3.

Class 1.	Beginners	Ages, 4, 5
Class 2.	Primary	Ages, 6, 7, 8
Class 3.	Junior	Ages, 9, 10, 11, 12
Class 4.	Intermediate	Ages, 13, 14, 15, 16
Class 5.	Senior	Ages, 17 to 20
Class 6.	Adult	Ages, 21 and up

HOME DEPARTMENT (OUTSIDE THE SCHOOL)—AGES, ALL WHO CANNOT OR WILL NOT ATTEND THE SCHOOL.

The school with perfect grading will have classes as follows:

CRADLE ROLL—

(Outside the school) Ages, Birth-3

BEGINNERS DEPARTMENT—

Class 1.	First grade	Age, 4
Class 2.	Second grade	Age, 5

PRIMARY DEPARTMENT—

- Class 3. First gradeAge, 6
 Class 4. Second gradeAge, 7
 Class 5. Third gradeAge, 8

JUNIOR DEPARTMENT—

- Class 6. First grade boysAge, 9
 Class 7. First grade girlsAge, 9
 Class 8. Second grade boysAge, 10
 Class 9. Second grade girlsAge, 10
 Class 10. Third grade boysAge, 11
 Class 11. Third grade girlsAge, 11
 Class 12. Fourth grade boysAge, 12
 Class 13. Fourth grade girlsAge, 12

INTERMEDIATE DEPARTMENT—

- Class 14. First grade boysAge, 13
 Class 15. First grade girlsAge, 13
 Class 16. Second grade boysAge, 14
 Class 17. Second grade girlsAge, 14
 Class 18. Third grade boysAge, 15
 Class 19. Third grade girlsAge, 15
 Class 20. Fourth grade boysAge, 16
 Class 21. Fourth grade girlsAge, 16

SENIOR DEPARTMENT—

- Class 22. Young menAges, 17 to 20
 Class 23. Young womenAges, 17 to 20

ADULT DEPARTMENT—

- Class 24. Men and women (two or more
 classes)Ages, 21 and up

HOME DEPARTMENT—(Outside the school)

Ages, all who cannot or will not attend the school.

Between these two types, somewhere, the majority of schools will find their place. As rapidly as possible, all schools should

push toward perfect grading as in the second type. In some schools there are in some departments pupils enough for more than one class to a year and sex.

2. Graded lessons. Graded lessons are especially adapted to meet the needs of the pupil's life as he develops year by year.

These lessons deal with essential themes easily understood by the pupil. The themes of one year are selected so that they lead gradually to those of the next year.

The new Improved Uniform Lessons, while still not equal to the graded as teaching material (especially for Beginners, Primaries and Juniors), are a decided advance as regards grading. These lessons employ the graded principle of adaptation, the difference being largely that there is one lesson for all grades within a department, while the graded series provides a different lesson for each year. Compared with the old International Lessons, the chief difference is that while the same portion of Scripture is used throughout, the lesson is treated under a different topic for Primary, Junior, Intermediate, Senior and Adult classes, thus giving opportunity for adaptation of material to suit the needs of these main divisions of pupils. In lieu of the supplemental studies, which were excellent in theory but difficult to use in practice, home work is provided in the quarterly, related logically to the topic of the lesson. This home work is adapted to the capacity of the pupil, consisting of hand work, memory work, etc. *It is required that this home work be faithfully done from Beginners through Intermediate classes if the school using the International Lessons is to qualify as Standard.*

3. Graded teachers. Graded teachers are those who specialize on teaching the lessons of a given grade. The graded Sunday school gets graded teachers by assigning each teacher to a given grade. This teacher remains the teacher of this grade year after year. This makes it possible to specialize

in teaching the lessons for this grade. The pupils are promoted from their teacher to the teacher of the next grade at the end of each year.

Teachers may be inexperienced for the first year, but this system which allows them to take subsequent classes through the same course insures their becoming familiar with the lessons to be taught, and expert in teaching them.

In exceptional cases the teacher may be promoted with the class. The advantage in this is the continued personal relationship of teacher and pupil. One year is a very short time to make an abiding impression on the life of a pupil. But it can be done.

Teachers should very rarely be promoted from one department to another unless it be a case in which a teacher who teaches in a department is better adapted to the work of another department.

4. A graded building. A graded Sunday school calls for a graded building. The graded organization demands a corresponding graded equipment. Sunday schools which enjoy the luxury of graded buildings find no difficulty in maintaining the grade and department lines. Such buildings automatically sustain the grading and encourage regular promotions.

A. What is meant by a graded building?

A graded building is one whose floor space is graded and ordered so as to fit the graded Sunday school. Among the requirements of the educational plant designed for the graded Sunday school we may name the following:

(1) A general assembly room.

This room should be amply large to accommodate the attendance of the school even on special occasions. The larger schools will probably wish to assemble all of the departments only at certain intervals, but the building must provide for such assembly.

This general assembly room may be the main church auditorium or it may be a special Sunday-school room. The church auditorium must generally be relied on to meet this need. The demand for space in the way of departmental and class rooms renders it generally impracticable to provide in the same building two large auditoriums.

(2) Department rooms.

In providing for all larger schools, each department should have its own special department room.

Since the department rooms are designed to secure separate programs of instruction and worship, it is needful that these rooms should have sound-proof walls. The walls should be double-plastered and the doors should be tight-fitting. Movable partitions cannot be made sufficiently sound-proof to justify their use in department rooms, though such partitions may be used for separating class rooms.

(3) Class rooms.

Individual class rooms are desirable for all grades throughout the school. Any class can be more successfully conducted in its own quiet closed-in room than in the open room with other classes.

In the Beginners, Primary and Junior departments the department room is imperatively needed. Class rooms should be provided also where it seems practicable to do so.

In the Intermediate, Senior and Adult departments, class rooms are of paramount importance. Department rooms should also be provided where such provision seems practicable.

(4) Special rooms.

The graded building should provide special rooms as they seem to be needed, such as mission room, geography room, library room, reading room, cloak rooms, rest rooms, lavatories, teacher-training room, mothers' room, and Cradle Roll room.

(5) Graded furnishings.

The graded building implies graded furniture. Chairs, tables, cabinets, floor coverings, musical instruments, pictures, charts, maps, blackboards, should be provided and graded to meet the special need of each department.

(6) Certain conveniences.

The graded building must be fitted with certain accessories which make for comfort and convenience. Among them we may mention: racks for hats and wraps, supply cabinets both for the general secretary and for the departmental secretaries, built-in blackboards, report boards, markers for department and class rooms and drinking fountains.

B. How to secure the graded building.

If your building was erected without account being taken of the requirements of the modern graded Sunday school, serious difficulties may be encountered. Competent architects are, however, resourceful in suggesting effective methods of remodeling old buildings. The whole subject is treated in books and leaflets and the denominational Sunday School Boards generally are offering practical guidance.

If you are fortunate enough to be permitted to plan and erect a new building you will wish to provide carefully for the varied requirements of modern religious education.

(1) Study carefully the literature which discusses the problems of housing and equipment for the modern Sunday school.

(2) Ask counsel of your Sunday School Board and of experienced Sunday-school field workers.* You face an important and difficult problem; you will wish to avail yourself of light and help from all possible sources.

*The Baptist Sunday School Board, Nashville, Tenn., has a special Architectural Department for the guidance of churches which plan to erect new buildings, or to remodel old buildings. Besides the book, "Church and Sunday School Buildings," by Dr. P. E. Burroughs, the Department offers free leaflet literature on planning, remodeling and furnishing Sunday-school houses.

(3) Make a survey of your field with a view to determine accurately what numbers must be provided for in each department. You will, of course, wish to make allowance for future growth and the increased attendance which will come with the use of a modern building.

(4) Make fair relative provisions for the various departments. Consider not simply *what is* in the present situation, but rather *what ought to be and may be* for the lengthened period during which the building will be used. The relative provisions usually required are clearly indicated in the drawings given in the next chapter.

(5) Select your architect with care. Much will depend on his vision and experience as regards equipment for the modern Sunday school. When it is desired, the Sunday School Board will suggest the names of architects who can be depended on to plan wisely for the modern Sunday school. Architects who do not know the requirements of the modern Sunday school or who have had little or no experience in providing for such requirements may mislead you in your efforts to secure modern equipment.

(6) See that needed conveniences and furniture are included in the general building budget. Failing to do this, a certain church expended many thousands of dollars on a great modern building and left its elementary departments to struggle along for years in the effort to secure needed furnishings. Churches which include in their general building budget the needed conveniences and furnishings enjoy the pleasure and blessing of a finished plant with complete equipment.

LESSON III.

GRADING.—(PART II.)

II. THE PUPILS AND THE BUILDINGS IN GRADING.

The method of grading or classifying within the department must depend upon the number of pupils in a given department. Perhaps we can best point the way by giving suggestive outline plans for the organization of Sunday schools ranging from small to large, illustrating each outline plan by a suitable architectural drawing.

As has been stated, the grading of our pupils calls for the grading of our buildings. If the church building was erected before the introduction of modern methods of Sunday-school organization, or if it was erected without taking account of the requirements of the modern graded Sunday school, we must improvise, adapt and remodel, as best we may. If we are to plan and erect a new building we will wish to provide carefully for the departments and classes as is indicated in the drawings which illustrate the various types of schools presented in the following pages.

Clearly the graded buildings for which we plead will call for large expenditure. A company of architects in various parts of the country, earnest Christian men, are at work under the direction of the Sunday School Board's Architectural Department seeking to devise such plans and to suggest such economies in material and construction as will reduce the cost of these buildings. The efforts of these men have met with marked success. In company with other agencies the Sunday School Board will continually press these efforts and investigations. Before concluding that the completely graded building is unattainable and before deciding to erect a compromise building a community should seek counsel of the Sunday School Board's Architectural Department.

All schools save those exceptionally large will as regards grading fall into four types or classes, as set forth in the following pages:

1. Small schools which combine all grades or ages in each department into one class, as follows:

Class 1. Beginners

Ages, 4, 5

Class 2. Primaries

Ages, 6, 7, 8

Class 3. Juniors

Ages, 9, 10, 11, 12

Class 4. Intermediates

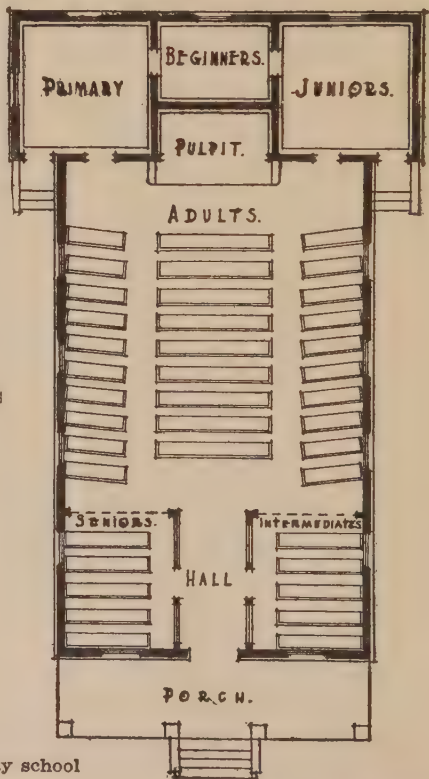
Ages, 13, 14, 15, 16

Class 5. Seniors

Ages, 17 to 20

Class 6. Adults

Ages, 21 and up

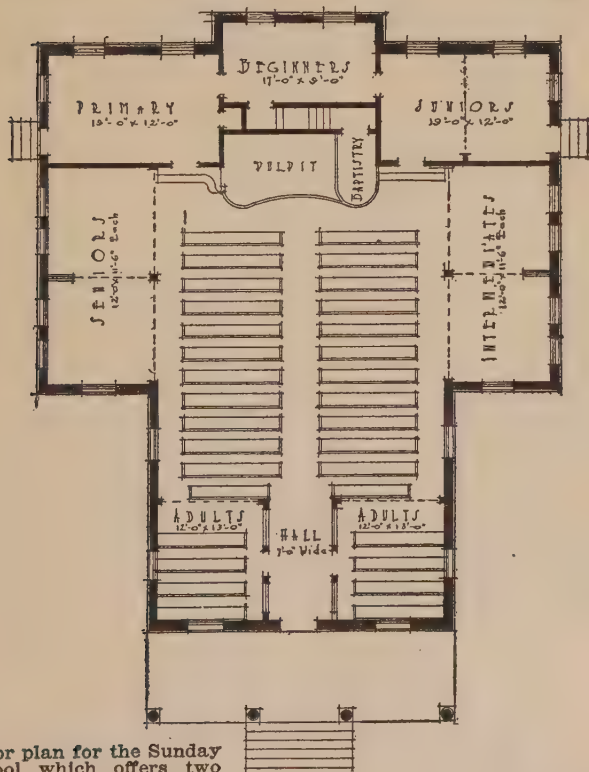


Floor plan for the Sunday school which offers a class for each department.

R. H. HUNT, ARCHITECT.

2. Somewhat larger schools which provide two classes in each of the departments above the Primary, somewhat as follows:

Beginners,	1 class	Intermediates,	2 classes
Primaries,	1 class	Seniors,	2 classes
Juniors,	2 classes	Adults,	2 classes



Floor plan for the Sunday school which offers two classes for each department.

R. H. HUNT, ARCHITECT.

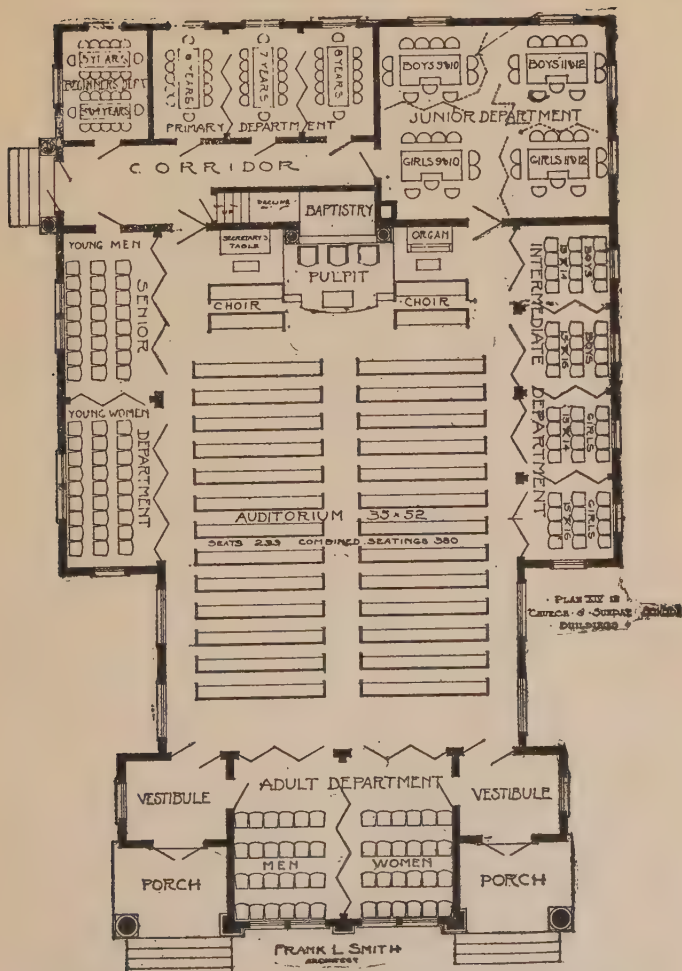
3. Still larger schools which provide a class for each grade or year, somewhat as follows:

Beginners,	2 classes	Intermediates,	4 classes
Primaries,	3 classes	Seniors,	4 classes
Juniors,	4 classes	Adults,	? classes

Floor plan illustrating this type of school is shown on the next page. This drawing conveys at a glance the graded organization outlined above. The plan represents an effort to provide economically, on one floor, for such a school. This fact will account for the omission of certain conveniences which ought generally to be provided. The proposed plan provides a department room for each of the six departments, and class rooms for all classes throughout the school.

It would be more desirable to provide a suitable church auditorium with a two-story section in the rear for the Sunday school. This would make possible more suitable assembly rooms for all departments and more suitable class rooms for all classes. In schools of this type and in all larger schools, departmental assembly rooms and individual class rooms are desirable throughout the entire school.

Separation of the sexes is desirable in all departments above the Primary. In order to secure such separation in the type of school now under consideration, it will be necessary to combine two grades or years into one class throughout the departments. Whether this is done or a class is actually provided for each grade or year, the number of classes in this type of school will remain the same and be as is indicated above



Floor plan for the Sunday school which offers a class for each grade or year.

4. Large schools which organize on the basis of two classes (or more) for each grade or year, somewhat as follows:

Beginners,	2 classes	Intermediates,	8 classes
Primaries,	6 classes	Seniors,	4 classes
Juniors,	8 classes	Adults,	? classes

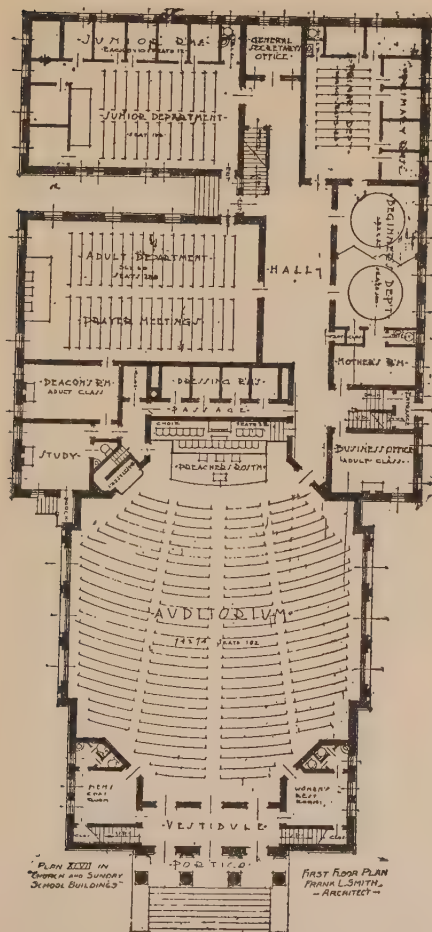
Floor plans illustrating this type of schools are shown on the following pages.

In a school of this type Beginners will rarely require more than two classes, and the Seniors will not often need more than four classes, while the number of Adult classes must vary widely.

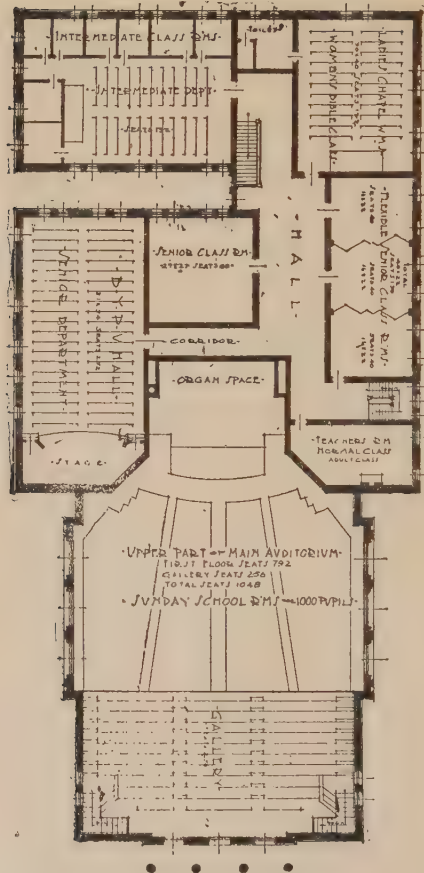
This type of school makes possible what we call perfect grading, in that a class is actually provided for each year and each sex in the Primary, Junior and Intermediate departments. This organization greatly simplifies the use of the graded lesson series which provides a lesson for each grade or year.

In the drawings shown on the following pages, which illustrate this type of grading, practically ideal accommodations are afforded. As has been already stated, the ideal is to have department assembly rooms throughout and separate class rooms for all classes. Where this ideal does not seem attainable, good practical provisions may be secured in many ways; department assembly rooms may be subdivided by movable partitions for class work; the Seniors and Adults may assemble in the main auditorium; other practical adjustments will suggest themselves.

The drawings which illustrate these various types of schools were made by skilled architects. These floor plans offer fair relative space for the various departments and the ideals which they embody may safely be followed in the planning of new buildings or in the remodeling of old buildings. Along with many other designs, large and small, these drawings are to be found in the book, "Church and Sunday-School Buildings," by P. E. Burroughs, published by the Baptist Sunday School Board, Nashville, Tenn.



Floor plan for the Sunday school which offers two classes for each grade or year. First floor. Second floor plan on next page.



Floor plan for Sunday school which offers two classes for each grade or year. Second floor.

III. WHY GRADE A SUNDAY SCHOOL?

There are two great reasons including all others, as follows:

(1) Grading makes it easier for a school to reach and hold its constituency. In a graded school the officers and teachers of each department, with their pupils, form an organized army to win new members and bring back absentees.

A force of workers is thus definitely responsible for each pupil who should be in each department; that force consists of the class of that pupil's age, the teacher of the class and the officers of the department.

Each department should be striving constantly to reach its possibilities in membership. Through a house-to-house canvass each department may know definitely and certainly its possibilities.

(2) Grading makes it easier for a school to do effective teaching. One of the tests of teaching is what the pupil learns. Grading makes it possible to teach graded lessons. These lessons are selected in the light of the pupil's need and ability to comprehend. None of these lessons are above his comprehension. Graded lessons also make possible expert teachers; and expert teachers insure expert teaching. Consequently more Bible knowledge is the result of a year's study on the part of the pupil.

IV. HOW TO GRADE.

To grade the Sunday school it will be well to proceed as follows:

1. In a meeting of the Workers' Council discuss grading, explaining the advantages and the methods. It may be necessary to have several meetings for discussion before all persons concerned are convinced that the school should be graded.

2. Secure an accurate roll of all pupils in the school, with the age of all pupils from the Beginners department to the Intermediate department, inclusive.

Arrange a new roll by departments and classes, assigning all persons, according to age and sex.

3. Select the departmental officers and teachers.
4. Select places in the church house for each class.
5. Hold another conference with all of the workers present; carefully go over all of the plans in detail, adjusting what needs adjustment.
6. On a Sunday selected for the actual grading of the school let all of the teachers take the places assigned them. They should have their class rolls according to the new classification. Beginning with the Beginners, let the roll of each class be called. The pupils will go to their places as their names are called.

In the large school the Senior department may be classified on the age basis; in the small school there may be one class or more for young men and one or more for young women. In the Adult department the groups may follow various lines. In some schools there is one large class for men and women together. In others there are many small Adult classes. In the large class the class spirit is more manifest, class activities are more easily carried on, enthusiasm runs stronger. In the small classes an opportunity is offered for better training.

V. HOW TO KEEP THE SCHOOL GRADED.

The two essentials in keeping the school graded are a classification officer and an annual promotion day.

1. *The classification officer* should place new pupils in the grade of their age. No pupil should ever be listed in a class without a card from the classification officer.

According to circumstances, this officer may be either the superintendent or one of the associate superintendents, or a person especially designed for this work. In any case, this duty should be definitely assigned to someone who will be held responsible for it.

2. *The annual promotion day* should be made one of the great occasions of the Sunday school year. This is the day when pupils are moved from a lower to a higher grade. Pupils are promoted with a certificate of honor if they have done the work for the year to the satisfaction of their teacher and the superintendent of the department. If they have not done this work, they are promoted without the certificate of honor. Promotion day should be the Sunday preceding the beginning of a new subject of study.

(2) Helpers: as many as the superintendent shall find necessary to do the visiting, and otherwise care for the little folks before, and upon, their entrance into the Sunday school.

(3) The Cradle Roll Class. Where it is possible, a special room should be assigned to this class; the school should place large emphasis on this work.

II. THE BEGINNERS DEPARTMENT.

Ages, 4, 5.



In a department of not more than fifteen or twenty children, all may be taught in one room by one teacher. The arrangement is to seat them in little chairs in a circle; the teacher forms one of the circle.

If the department has more than twenty children, grade it into two classes, as follows:

First grade: Children 4 years of age, with teacher.

Second grade: Children 5 years of age, with teacher.

Each grade will be arranged in a circle, children seated in little chairs. Separate the grades by folding doors or by a curtain or screen.

1. *Equipment.**

(1) The department room. Have a separate room with a level floor for the Beginners Department. If a separate room

*Send to The Baptist Sunday School Board, Nashville, Tenn., for literature on how to furnish the Sunday school house. This will be sent without charge.

is impossible, at least have a curtained-off space. This latter is possible in any building. If the department is large enough, have the Beginners program entirely separate from the Primary.

(2) The furnishings. For the teachers and officers, if possible, have a *table* or a desk with large drawers to contain the necessary illustrated material. There should also be a *desk* for the secretary and treasurer. There should be a *piano or organ*, a *blackboard*, a *sand table*, and a *receptacle* for equipment.

For the children there should be *racks* upon which to hang hats and wraps. There should be *little chairs* about ten inches high. If *tables* are provided for the classes, these should be dainty kindergarten tables about twenty inches high. The *walls* should be softly *tinted*, and on them should be hung low down some choice *pictures*. If possible, have *large windows*, with deep window-sills for growing plants.

Individual classrooms are sometimes provided by the use of movable partitions which subdivide the department room.

2. Organization.

(1) The officers. The following is the minimum organization for an average Beginners Department: A superintendent, the necessary teachers, a secretary-treasurer and a musician.

(2) Teachers. If the department is large, the superintendent will, of course, secure necessary helpers to act as caretakers and, if necessary, assist the class teachers in managing and teaching.

If it is impossible to have two classes of Beginners, as indicated above, have all the children, four and five years old, in one class. The superintendent may then also be the teacher. In addition have a secretary-treasurer and helpers as they are needed.

Under no conditions, where it is at all possible to have the Beginners separate from the Primaries, should the Beginners be kept in the same room, or class, with the Primaries.

3. *Teaching Material.*

The teaching material for the Beginners Department should consist of:

(1) Bible stories illustrated, as found in the graded lessons for Beginners.

(2) Bits of Bible verses relating to the lesson story as arranged in the graded lessons for Beginners. These verses are to be carefully explained or developed—that is, they should be illustrated from home life.

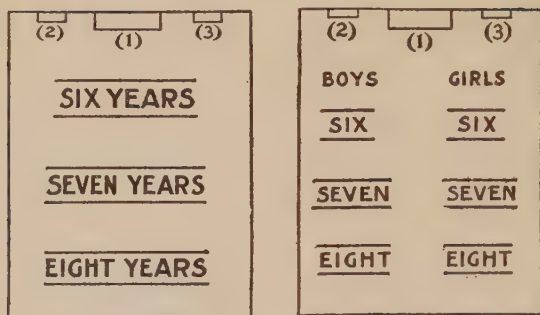
By all means use the graded lessons for Beginners. These lessons are carefully selected stories from the Old and the New Testament, arranged in groups so as to teach great fundamental Christian truths. One group of lessons will emphasize God's power; another, God's love; another, God's care for us; another, love for parents, or brothers and sisters, or our fellow men.

Each lesson in these groups is teachable—that is, adapted to the capacity of non-reading children. The truths to be taught are not above the children's comprehension. The graded literature gives to the teacher ample suggestions as to how to teach each lesson.

III. THE PRIMARY DEPARTMENT.

Ages, 6, 7, 8.

The diagram to the left, below, outlines the plan for arranging the classes by ages, boys and girls of the same age in one class. The diagram to the right shows the plan for seating boys and girls separately by classes and ages. Boys and girls should be in separate classes.



Note—In these diagrams, (1) shows the location of the superintendent, (2) the musician, and (3) the secretary.

1. *Equipment.*

(1) The department room. The essentials are a *separate room* with level floor, abundant *light* and *ventilation*, tastefully *tinted walls* and broad window sills. If a separate room is impossible, have at least a curtained-off corner.

(2) The furnishings. There are certain furnishings necessary for the officers and teachers. If possible, have a *table* or *desk* for the superintendent. There should also be a *desk* for the secretary-treasurer, there should be a *piano* or *organ*, a *blackboard*, the necessary *charts* and a *rack* for displaying them.

For the children, there should be *racks* upon which to hang hats and coats, and *small chairs* eleven to thirteen inches in height. There should be a few good *pictures* on the walls and, of course, the department should be furnished with the material necessary for hand work.

(3) Class rooms. Individual class rooms, as shown in the drawing on page 27, are desirable. Each of these rooms should have a *table* about twenty-four inches high, *chairs*

eleven to thirteen inches high, a *blackboard*, and a *case* for supplies.

2. *Organization.*

The minimum organization for a standard Primary Department of average size is a superintendent, a secretary-treasurer, a musician and at least three teachers.

There should be one teacher for each of the three grades or classes in this department. The six-year-old children form a class with one teacher; the seven-year-old children form another class with a teacher, and the eight-year-old children form still another class with a teacher.

If the department is large, the boys may be separated from the girls in the older grades, requiring, of course, more teachers. Each teacher will probably need a caretaker to help in managing and teaching. This caretaker may be a possible substitute teacher.

The secretary-treasurer should make the record of attendance from sight, silently, without calling the roll.

3. *Teaching Material.*

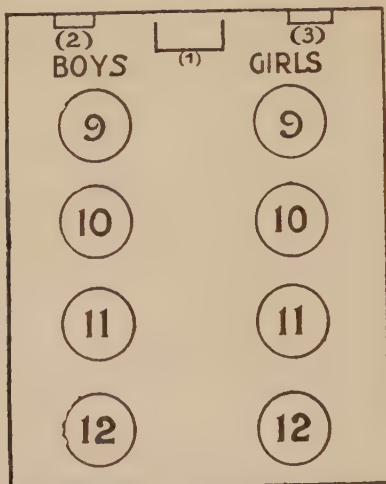
(1) Bible stories about Bible characters or incidents as arranged for in the graded lessons. These lessons carry with them Memory Verses and passages related to the theme presented in the lesson story. For example, while studying David's life, in story form, the children will be taught the twenty-third Psalm.

(2) The Improved International Uniform Lessons with assigned home work. The work included in the Supplemental Lessons, and is printed regularly in the quarterly, thus dispensing with the necessity for additional teaching material contained in separate pamphlets, leaflets, etc. The memory work, handwork, etc., must be properly and faithfully brought up and used in the class work.

IV. THE JUNIOR DEPARTMENT.

Ages, 9, 10, 11, 12.

Boys separate from girls; a class for each year, as follows, with teacher for each class, as indicated:



Note.—In this diagram, (1) shows the location of the superintendent, (2) the musician, and (3) the secretary.

A class should not exceed eight or ten pupils in number. It may be necessary to have several classes of the same age.

1. *Equipment.*

(1) The department room. A separate room or curtained space is essential for the best work. Group all the Junior classes in the same room or section of the building, thus forming a Junior department. Fortunate is the Junior department having a *separate room* with a level floor, abundant *light* and *ventilation*, tastefully *tinted walls* and such *decorations* as appeal to boys and girls.

(2) The furnishings. For teachers and officers, the following six items are suggested: A superintendent's *table*, a *desk* in which to keep supplies, a *piano* or *organ*, a *blackboard*, a *song roll*, and the necessary *maps* and *charts* with a *rack* for displaying them.

For the boys and girls, there should be provided *racks* upon which to hang hats and coats, *chairs* about fourteen inches high; if individual class rooms are not provided, a *table* about twenty-eight inches high for each class, or students' chairs with broad leaves at the right side. There should also be the necessary *literature* for their lesson study and material for hand work.

(3) Class rooms. Many schools are providing in addition to the large department room special class rooms, as shown in drawing on pages 27 and 40. Each class room should have a *table*, *chairs*, a *blackboard*, *maps*, *charts* and a *receptacle* for supplies.

2. Organization.

The officers for this department should be a superintendent, an efficient secretary-treasurer and eight teachers.

The secretary-treasurer is of greatest importance for the Junior Department. Find some young man or woman who is an expert in office work. Individual records should account for *attendance*, *punctuality*, *Bible*, *offering*, *lesson study* and *attendance upon preaching*. These points represent the habits Juniors should form. Accurate records are essential. An expert secretary insures accurate records.

3. Teaching Material.

(1) Graded lessons. Graded lessons for Juniors means a separate course of fifty-two lessons for each of the four years, nine, ten, eleven, twelve. These lessons are chiefly studies of Bible characters in both Old and New Testaments. In addition there is correlated memory work, which means selected

THE NEW NORMAL MANUAL.

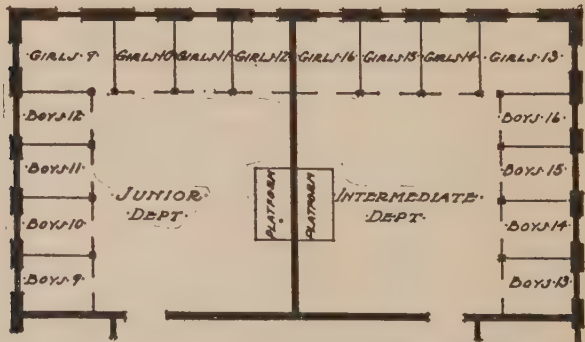
passages for memory and drill. Suggestions are given for the hand work in connection with each lesson.

(2) The Improved Uniform Lessons. These lessons employ the graded principle of adaptation, one difference between these and the Graded Lessons being that these provide one lesson for all grades within a department, while the Graded Series provides a different lesson for each year. In the Improved Uniform Series the same Scripture is studied throughout the school, the lesson being treated under a different topic and in a different way for each of the departments.

V. THE INTERMEDIATE DEPARTMENT.

Ages, 13, 14, 15, 16.

Boys separate from girls; a class for each year with separate teacher for each class; men to teach boys and women to teach girls. Classes should not exceed eight to twelve pupils in number. It may be necessary to have several classes of an age.



C. A. ASMUS, ARCHITECT.

Floor plan for Junior and Intermediate departments, showing in each case assembly room and eight class rooms.

1. *Equipment.*

(1) The department room. In the four drawings given in the last chapter special department rooms are provided for the departments. This should be done wherever it seems at all practicable.

(2) The furnishings. Among the things needed for the department we may name: a *table* or *desk* for the superintendent, a *desk* for the secretary, a *piano*, a *blackboard*, *pictures*, *maps*, and *charts*, with a *rack* for displaying them.

(3) The class rooms. Intermediate classes especially need separate rooms. Note four fundamental reasons for separate class rooms for Intermediate classes:

(a) The pupil is self-conscious. This means that he is shy and retiring. We must recognize this feeling and protect the pupil by putting each class in a separate, inviting, cosy class room.

(b) This is the age of religious crisis. In a separate class room teacher and class have the best opportunity to talk over the plan of salvation, to pray together, to arrive at definite decision for Christ.

The pastor or some helpful Christian worker may be called to the teacher's aid to speak to the class about salvation. This could not be done to advantage unless the class were in the privacy of its own room.

(c) This is the age of *class organization*. This means the development of the pupils in simple Christian activities. The class needs its own room in which to lay its plans and work for results.

(d) The separate room will help to solve the problem of *management*. A class of unruly boys or of giggling girls becomes an easy problem if they have their own class room. To a large extent disorder vanishes when cut off from the sight of other people.

The class rooms of the Intermediate Department should each be supplied with a *table* or *desk* for the teacher, comfortable *chairs* for the pupils, a sufficient supply of *Bibles*, a good *blackboard*, *maps*, *charts*, *mottoes*, and *pictures*. The room may be equipped with *arm chairs* or it may be provided with a class *table* of suitable size.

2. *The Organization.*

The full organization for an Intermediate Department is: A *superintendent*, an efficient *secretary* and *eight teachers*, four for the classes of boys, and four for the classes of girls. If possible have men to teach the boys and women to teach the girls.

If these classes unite with the Seniors and Adults in the opening and closing worship, there will be no need for a musician. In this case, the superintendent of this department should be given time by the general superintendent for departmental songs and drills as a part of the opening and closing exercises.

3. *Teaching Material.*

(1) Graded lessons. As in other departments, this means a separate course of fifty-two lessons for each of the four grades. The Intermediate Graded lessons are wrought out with especial skill and care to meet the peculiar needs of these pupils.

(2) The Improved Uniform Series. As has been already set forth, these lessons employ the graded principle of adaptation. They provide one lesson for each department instead of one lesson for each year, as is done in the Graded Series. The same portion of Scripture is studied throughout the school, the lesson being treated under different topics for the Primary, Junior, Intermediate, Senior and Adult departments.

VI. THE SENIOR DEPARTMENT.

Ages 17 to about 20.

Grading in this department is largely on a basis of congeniality. Pupils should be promoted to the Adult Department, when according to their maturity Adult classes best meet their needs. This adjustment should be made on the regular promotion day.



R. H. HUNT, ARCHITECT.

Floor plan for Senior and Adult departments, showing in each case assembly room and four class rooms. Movable partitions indicated by dotted lines make possible the use of the same floor space for department assembly and class work. This arrangement also lends itself to social purposes.

Preferably young men separate from young women. Larger classes tend to create enthusiasm, while smaller classes seem to offer the best opportunity for real teaching.

1. *Equipment.*

(1) The department room. Large schools should, wherever possible, provide a special room for the Senior Department. Most schools will find it necessary to make some other adjustment.

(2) The class rooms. Senior classes especially need separate class rooms enclosed by solid walls or partitions. Screens or curtains when necessary to be used should be considered temporary until class room can be secured. Where no department room is available, classes should be seated adjacent to each other in opening and closing exercises, where occasional opportunity will be given the departmental superintendent for such departmental work as may be necessary.

(3) The furnishings. The class room should be provided with comfortable *seats*, preferably chairs. It should contain a teacher's *Bible*, a *Bible* for each pupil, a *blackboard* for the teacher and one for the secretary, *maps* suited to the lessons to be taught, and such other furnishings as will be conducive to attractiveness without extravagance. Some small Senior classes find it convenient to use a class table about which the class is seated.

2. *Organization.*

There should be a departmental superintendent and also a departmental secretary. While in the Senior Department large emphasis is placed on the class organization, nevertheless an efficient departmental organization should also be maintained to give unity to the work of the department.

Each class should be organized with the following officers: President, executive; first vice president, enlargement; second

vice president, fellowship; third vice president, religious service; secretary, records; treasurer, development in giving; reporter, publicity; teacher, teaching lesson. Executive committee consisting of class officers, pastor, superintendent and departmental superintendent. The committee plan is thus discarded for the more successful idea of definite assignments of work to definite individuals.

3. *Teaching Material.*

(1) Graded lessons. A separate course of fifty-two lessons for each of the four grades in the Senior Department has been skillfully wrought out for use in this department. The lessons are especially adapted to needs of young people, and form an admirable course of study.

(2) The Improved Lesson System. The Improved Uniform Series of lessons provides an eight-year cycle as against the former six-year cycle. The eight-year cycle has been chosen with the view (a) to the incorporation of several short topical courses, in addition to the usual series on a chronological basis; (b) the desirability of a more frequent survey of the entire Bible with varying methods of approach than was possible under the six-year cycle. The topical courses are designed in general to provide surveys of important Biblical truth and discussions of important aspects of Christian living, gaining light from all parts of the Bible; and systematizing more carefully and thoroughly than is possible in a series exclusively chronological.

(3) The study of special topics. Classes in this department wishing to do special Bible study may find material well adapted to this purpose.

VII. THE ADULT DEPARTMENT.

Ages, 21 up.

Grading in this department is largely on the basis of congeniality. Classes should be formed with a view to meet the needs which are apparent, and at the same time the possibilities of the department should be kept carefully in mind.

Generally it is better to have classes of men and classes of women. Mixed classes are not discouraged in churches where the possibilities do not warrant the organization of separate classes. As in the Senior Department so in this department, large classes make possible enthusiasm and varied activities, while smaller classes seem to make for better teaching.

1. *Equipment.*

(1) The department room. This need not necessarily be a special room designed and set apart for this department. It may very well be the church auditorium or any other available room.

(2) The class rooms. In the Senior and Adult Departments special emphasis is laid on class organization and suitable class rooms are of very great importance. Adults can often be led to build special rooms for their own classes.

(3) The furnishings. These should be very much the same as are suggested for the Senior class rooms.

2. *Organization.*

In all larger schools a separate organization should be maintained for the Adult Department with a departmental superintendent and secretary. In smaller schools the Seniors and Adults may well be combined in one departmental organization.

Here, as in the Senior Department, special emphasis is laid on class organization. The superintendent will wish to give

these classes time and opportunity for the special class program in addition to the usual Bible study.

3. *Teaching Material.*

(1) The Improved International Uniform Lessons. There is a rich and varied literature on these lessons, and Adult classes generally will wish to use them.

(2) Special lessons. These are offered in great variety for Adult classes, so that classes which wish temporarily or more permanently to pursue specially chosen courses may do so with profit.

VIII. THE HOME DEPARTMENT.

For those who cannot or will not attend Sunday school.

1. *Equipment.*

Necessary equipment is *enrollment blanks, record envelopes and quarterlies.*

2. *Organization.*

(1) The superintendent, who will have general oversight of the work, receiving reports of visitors and making the full report to the school.

(2) Visitors. As many as the superintendent will find is necessary. As far as possible, classes should do their own Home Department visiting, appointing visitors from the class, using the literature of the class, and striving to make the Home Department reach its possibilities for the class. The class visitors make regular reports to the Home Department superintendent.

3. *Teaching Material.*

For Adults, the Uniform Series of lessons is used. Classes maintaining their own Home Department work will supply the same literature as is used by the regular class.

LESSON V.

THE GENERAL OFFICERS.

I. THE PASTOR.

He is the chief officer of the Sunday school. He does not, and most often should not, look after the details of the Sunday school.

1. *His attitude.* The *hostile* pastor means a dead Sunday school; the *indifferent* pastor means an ineffective Sunday school; the *ignorant* pastor means a Sunday school behind the times; the *active, well-informed* pastor means a good Sunday school.

2. *His leadership.* The pastor should equip himself for leadership in this, as in all other departments of the work of the church. He cannot lead without knowing how. He should keep himself informed as to the very best in the modern Sunday school world. He owes it to himself and to his work to be prepared. With the forces now at work for helping the Sunday-school workers, the pastor may secure the best training. Every wide-awake pastor should hold a Blue Seal diploma in the Convention Normal Course.

3. *His work.*

(1) During the week.

A. As a visitor. His pastoral visiting affords an opportunity to keep a constant lookout for new pupils. He may also keep a lookout for those who are sick or those who, for any other cause, have been absent. A systematic round of pastoral visiting with the distinct object in view of placing the Sunday school work on the hearts of his members would yield rich fruit.

B. As a teacher. The pastor generally knows more of the Bible than any of the members. He can utilize this knowledge to help the Sunday school workers. He may:

(a) Conduct a class for the training of the teachers. He should be constantly on the lookout for prospective teachers. A teacher-training class, kept up from year to year, will develop teachers as well as discover new ones.

(b) He may conduct the weekly teachers' meeting.

(c) Use the prayer meeting. Some modern pastors have discovered that the prayer meeting may be utilized to teach the great facts of the Scriptures. When the Sunday school lessons are selected from the Life of Christ, the Days of the Patriarchs, the Beginnings of the Christian Churches, or other such themes these general subjects afford a rich mine from which the pastor in the prayer meetings may draw the truths of God and at the same time be a direct and immediate help to Sunday-school teachers.

(d) Preach special sermons. Keeping some weeks in advance of the Sunday school lessons, the pastor, by preaching on the subjects of the Sunday school lessons, could arouse in his congregation a live interest in the approaching work in the Sunday school.

(e) Provide for a training school for the workers of his church. This is a school of methods held for some time by Sunday school specialists.

(2) His work on Sunday.

A. There are some things which a pastor need not do on Sunday:

(a) He need not conduct the school. Under certain conditions it may be in place for the pastor to actually superintend the school. But generally there are men with executive ability who are willing and capable and who will gladly give their best to this work.

(b) Generally he should not teach a class on Sunday. He should give his best to his pulpit. If the teaching of a Sunday school class so draws on the nervous energy as to affect his pulpit work, he is in duty bound to decline to teach.

(c) He need not make a speech every Sunday. When the pastor has something to say to the school he should say it. But miscellaneous speech-making to a Sunday school is generally a very poor expenditure of time.

(d) He should not interrupt the classes. A pastor wandering around among the classes on Sunday, interrupting the teachers and pupils is not doing much to help on the work of the Kingdom. There should be a visitors' hour if the classes are to be visited at all.

B. There are some things which he can do with helpfulness:

(a) Be there.

(b) Study conditions.

(c) Offer suggestions.

(d) Greet strangers.

(e) Install the officers and teachers once each year when installation day comes. Let the service that day be devoted to the Bible study work of the church.

The Sunday school is the pastor's ripest mission field. It is his strongest mission force.

II. THE GENERAL SUPERINTENDENT.

1. *His election.* Since the Sunday school is the teaching service of the church, the superintendent should be elected by the church and should report to the church.

2. *His qualifications.* The church should elect a man with great care, having in view his qualifications for this kind of work. Many men make splendid teachers who are failures as superintendents. Select the best possible man; then let him do his best and be his best at all times.

3. *His work.*

(1) During the week. By far the larger part of the work of the superintendent should be done through the week. Two general classes of things are:

A. To plan for the work. Anything left to happen may or may not happen. A Sunday school left to run itself will run down hill. The superintendent should plan:

(a) For the school in general. Many problems need to be worked out. New ideas are coming into being every now and then. Special occasions are coming. It generally takes weeks of preparation to make a special day a success.

(b) For the session next Sunday. A superintendent should have a note book with at least fifty-two pages in it—a page for each Sunday of the year. Months ahead he should begin to plan his programs for the Sundays. Let the items of the program for each Sunday be planned with the lesson for the day in view. The teaching of the lesson is the reason for the existence of the school; hence, plan to make all of the worship help to deepen the impressions of the teaching.

B. To visit. As a rule the superintendent of a Sunday school is a busy man with few spare moments. But he should put in some of these few moments looking after the interests of his school. The success of the school is, in large measure, dependent upon the teachers. The superintendent should keep in close touch with them. If a teacher is sick, or if a pupil is sick; if some special joy has come; or some deep sorrow; or if a promotion has come to teacher or to pupil, it will be time well spent to call to inquire or to speak a word of cheer. The superintendent should be planning for his work all the time.

(2) His work on Sunday. There are five periods of time on Sunday which should concern the superintendent.

A. The time before the school is called to order. Be on time. This means that the superintendent should be present at least fifteen minutes before the school opens. See to the ventilation, the temperature of the room and several other things. Greet the early comers.

B. The period of the opening worship. Call the school to order on time. The time at which the school is to begin

should be considered a contract with the people who attend. When people come to the place of worship at a time appointed, expecting to go into the work of the school, the superintendent has no more right to take their time by delay than he has to take anything else which belongs to them. Let the opening of the school be worshipful. It is a preparation for the study and the teaching of God's Word. One of the services rendered by the opening period of worship is the calling of the mind away from the things which have engaged the people during the week.

C. A superintendent has certain duties while the lesson is being taught. He should see that the teachers are protected from interruptions. Have the reports taken from the class to the secretary, rather than have the secretary go for the reports. Do not allow visitors to interrupt the work of the classes.

D. The time of the closing worship. Let the moments of the closing of the school be worshipful. Do not dissipate the work of the teachers by the introduction of irrelevant matter following the work of teaching. Have a song or two; make the necessary announcements and then close the school in a reverent spirit.

E. The time after the session. Close the school on time. Linger a while after the session. Cultivate the habit of speaking to people. The superintendent should be the last to leave the room.

III. THE OTHER GENERAL OFFICERS.

1. *Associate superintendents.* In many modern Sunday schools the office of associate, or assistant, superintendent has been abolished. Departmental superintendents take the duties usually assigned to these officers. In two classes of schools the associate superintendent has a place. In *very large schools* there is need for associate superintendents; and in *small schools* not organized on the departmental basis there is a

place for this officer. His work is not to be an assistant to the superintendent in the sense of doing the work of the superintendent when he is not there. He should have certain definite duties. Some of these duties may be mentioned as follows:

(1) To greet and seat visitors during the period of the opening worship.

(2) To receive and grade new pupils.

(3) To provide teachers for classes whose teachers are absent.

(4) To supply the school with new pupils. He may have the general oversight of the plans for bringing in pupils.

These and a number of other details afford a field of usefulness for this officer.

2. *The secretary.* This officer is the keeper of the records. He should study the newest as well as the oldest methods of keeping the school up with the best. By whatever system the records are kept, they should be permanent, so that at any time a pupil's record might be seen. A permanent roll should be provided on which should be the names of all persons who have been members of the school for a year. When the reports are made to general denominational bodies the number of members reported should be the number who have been enrolled during the year. Some schools report only the number who are on the roll when the annual report is made.

In a large school it will be necessary to have a number of assistant and departmental secretaries. Have as many as are necessary to the efficiency of the work.

3. *The treasurer.* In some schools this office is combined with that of secretary. But it is generally better to have two officers for the work. The treasurer should seek to develop the spirit of systematic and proportionate giving. Let him report to the governing body of the school at least once each month.

4. *The librarian.* The duties of the librarian should be to secure new books, with the aid and consent of the book committee; to call attention to them; to lend them to the members of the school; to keep a record of all those loaned, and to cultivate in the pupils the general habit of reading, giving direction to it as far as possible.

5. *Director of music.* He is the officer in charge of the music. Let him see that there are plenty of good song books. He should train the singers and lead them in the singing.

6. *Pianist or organist.* The officer who plays the piano or organ.

7. *Superintendent of missions and beneficence.* If the school has one or more associate superintendents the duties of this office may be assigned to one of them. This officer should be, as a rule, the chairman of the Committee on Missions and Beneficence. It is his duty to develop the spirit of missions and beneficence and to plan to keep these two matters before the school at all proper times.

8. *Historian.* This officer should write annually the history of the school during the year.

If the school does not need all of these officers, do not have them. If more are needed have them.

IV. THE DEPARTMENTAL OFFICERS.

All of the departmental officers sustain the same relation to the department that the general officers do to the school as a whole. In providing officers for the departments the size and the needs of the school must be considered. Supervision for the department is usually provided for in one of three ways:

(1) The teacher as departmental superintendent. In small schools, where there is not more than one or two classes to the department, the teacher of the class is charged with the responsibility of the department. Suppose a Junior department had in it only five boys and three girls. There should

be two classes, one for the boys and one for the girls. It is not at all necessary to have one of these teachers superintend the other one.

But with the growth of the department and the multiplication of the classes there should be provided:

(2) Departmental superintendents. Where the Sunday school is so organized as to justify it, there should be a special superintendent for each department from the Cradle Roll on through the Home Department.

(3) A superintendent for a division. There is a possibility of overdoing the superintendent end of the Sunday school. A plan to secure efficient supervision of the school and yet not have so many superintendents over the various departments is to have the school divided into three main divisions, and have a superintendent over each division. These divisions would be:

A. The elementary division. In this division would be the Cradle Roll, Beginners, Primary and Junior departments.

B. The secondary division. This division is made up of the Intermediate and the Senior departments.

C. The adult division. In this would be the Adult classes and the Home Department.

LESSON VI.

BUILDING UP THE SUNDAY SCHOOL.

Large Sunday schools have been built up; under the same or similar conditions large Sunday schools may be built up. Aside from grading and departmental organization, discussed in previous chapters, some ways of building up the Sunday school are:

I. PLACE THE RIGHT EMPHASIS ON THE WORK.

For many years emphasis was placed almost entirely on the child side of the Sunday school. This side should not be emphasized the less, but an equal emphasis should be placed on the fact that the Sunday school is the teaching service of the church; that it is a place where mature men and women may well give their best efforts. If a boy, approaching young manhood, gets the idea that a Sunday school is a childish institution he will probably leave the school.

II. MAKE THE SUNDAY SCHOOL ATTRACTIVE.

It is impossible to build up a school by securing new pupils if the back door is left wide open while a constant stream of persons go out from the school by reason of the fact that the school is not attractive. Seek to make the school, as speedily as possible, a Standard school. In addition to the things named in the Standard of Excellence, it will be well to add several others.

1. *A welcome to all.* Even if the persons coming to the school have seen each other every day in the week, it is still worth while to give a welcome greeting when they come. It is particularly true that a greeting will give to a stranger a desire to return.

2. *Assign definite duties to all persons.* By this means alone will the machinery move smoothly. By this means alone can the school cover its possibilities in reaching the unreached and in holding those who are in the school. With one person responsible for the Sunday program, another responsible for the music, another for bringing new members and another responsible for looking up absentees—in fact, everyone with a definite task assigned and all doing team work, the school may be built up and kept up. A disorganized mob can never build up anything on a permanent basis. Every man to his work, and all at it, is the best road to success.

3. *Music* occupies so large a place in the attractiveness of the school that it deserves a special place in this discussion. A few suggestions as to the kind of music which will build up the Sunday school:

(1) Have plenty of music. Nothing in the school is more attractive, not even good teaching.

(2) Let the music be worshipful. Singing is a part of worship. Ragtime music may have a place, but that place is not in the house of God where people meet to worship. The service of song is designed as a preparation for the teaching of the lesson. The pupils come from their homes and from many lines of work. Before the teacher can do his work successfully, there must be a preparation of the heart for the coming of the Word of God.

(3) The music should be lively. Music can have a good, lively swing to it and still be worshipful. A thing with some movement to it will attract and hold attention. "Hark from the Tomb a Doleful Sound," would be a very poor opening for the Primary Department.

(4) The music should be appropriate. A song can help the teaching of a lesson or it can help to dispel the good effect. When the lesson is about Jacob at Bethel, be sure to have the song, "Nearer My God to Thee." When studying about

the "Call of Moses to Deliver His People," sing, "I'll Go Where You Want Me to Go."

In building the program care should be taken to make the music fit the subject which is being taught. It will help to make the school better and so build it up.

4. *The right kind of equipment is a help in making a good Sunday school.* The matter of equipment has already been treated in a preceding lesson, and so need not be discussed here. It is a factor in the building up of the school, in that anything which helps to make the school a better one will help to make it larger.

5. *Special days* serve a good purpose in making a good Sunday school. Anything which attracts attention to the school in the right way is helpful. The special day draws people to the school. It gives the opportunity to influence the life of the persons attending. While it can hardly be hoped that all who attend will become permanent in their attendance, some of them will. By that much the school may be built up permanently.

III. A RELIGIOUS CENSUS MAY BE HELPFUL IN BUILD- ING UP THE SCHOOL.

1. *What is meant by the religious census?* It is just what the expression implies. A group of workers divide the territory to be visited and go to every house in the territory, securing the names of all the people in every house. Cards are provided on which provision is made for securing certain information. This information should include such items as the name and age of persons under sixteen and, for all persons, the Sunday school attendance and church affiliation.

The value of the work depends much on a careful preparation for it, on a thorough canvass of the entire territory to be covered and on a proper use of the information secured.

2. *Who should do this work?*

(1) All denominations may unite in the work. This arrangement will come nearer securing the names of all the people. It will afford an opportunity of doing some interdenominational work where it will count for the good of all who follow up the results of the census.

(2) The Baptists of a given city or town may do the work.

(3) The local church may do it in the territory for which it is especially responsible.

3. *What to do with the returns.* If the religious census be taken and the cards are put away carefully for safe keeping, the time occupied in this matter was time wasted. When the returns are all in, the local church has information concerning all persons who signified a desire to affiliate with it, or who expressed a preference for it.

(1) Carefully sort out the cards by departments and make several copies of names of all persons of each department.

(2) These lists should be placed in the hands of the departmental superintendents who, in turn, should give the list of names to the classes to which they should go. Then see that the class does its best to bring them in and hold them.

IV. REWARDS.

In Sunday school parlance a prize is generally considered something which one wins when in competition with other persons; a reward is something won when in competition against a standard. It is almost always hurtful to give a prize to the pupil who beats everybody else in bringing in new pupils. A simple reward, with little intrinsic value, but more in the nature of a public recognition of good work done, given as a result of the bringing of a new pupil, is generally helpful. It stimulates activity. God rewards every man, not according to whether he has excelled someone else, but "according to his work." And all may share alike the benefits.

V. A GOOD RECORD SYSTEM.

The success of the Sunday school in securing members and in all lines of general efficiency depends largely on the secretary and his records. Poorly-kept, inadequate records will hamper every effort to build up a good school. It is practically impossible to maintain grading and to have regular promotions if the records do not take account of the organization of the school by departments.

The Six-Point Record System has met with favor in well-organized schools. Whatever system is adopted, careful attention should be given to the making, reporting, and preserving of full and accurate records. Upon such records all real progress of the school must be based.

VI. FOLLOW UP THE ABSENTEES.

Organize the departments of the school so that the absentees will be seen promptly. From the Juniors up, each class should look up its absentees. This will make a very great difference in the membership of the school. If a barrel is to be kept full, it is just as important to close the bung-hole as it is to pour in the water. Perhaps seventy-five per cent of all people who enter the Sunday school leave it in a few years. The back door of the Sunday school is left open with no guard. Often the very time when the pupil needs the teacher most is the time when the pupil is about to leave the Sunday school.

LESSON VII.

ESSENTIAL ORGANIZATIONS.

There are certain organizations which, while not a part of the Sunday school so far as it relates to the teaching work directly, are yet very helpful to the work. Of these, three will be mentioned: The Teacher-Training Class, the Teachers' Meeting, and the Workers' Council.

I. THE TEACHER-TRAINING CLASS.

If a teacher is to do his best work, he must know *what* to teach, the *person* to be taught, and *how* to teach. The Teacher-Training Class is the best method yet devised for keeping the school supplied with an efficient corps of officers and teachers.

1. *The membership.*

(1) The officers and teachers of the school who have not taken a course in Sunday-school methods and in Bible study should be members of this class. With the splendid advancement in the work now being made it is coming to be that a large number of officers and teachers have had this training before they take up the work of teaching and administration. This leads to the second class of persons who should be in the Teacher-Training Class—viz.:

(2) Prospective officers and teachers. Any school should be able to provide itself with enough officers and teachers for its own work. It should be the business of someone in the school, from year to year, to be on the lookout for persons who might become efficient officers and teachers. They should be trained for the work. When a teacher is needed for next Sunday it is too late to train one. There should be an available supply always on hand. The only way to have trained teachers available is to train them before they are needed.

(3) There are other persons who should be in the training class. The things taught in such a class are good for one, though he never become a Sunday school teacher or officer. It will do one good to know the Bible just for the good to his life. A knowledge of human nature and of methods of pedagogy are worth while, though one does not teach.

2. *The leader of the Teacher-Training Class should be the best available person.* Frequently this person is the pastor, but a number of pastors find that it is impossible to do this work. The pastor who visits the church only once each month would find some difficulties in conducting a training class, but it has been done successfully.

If for any reason the pastor is not available, let that not be a hindrance. In nearly every community there is a teacher who can do this work. There are also some of the best teachers who are not in the teaching profession.

3. *The time for the meeting of the training class is a serious problem.* But a hindrance more serious than the finding of the time is the lack of inclination to give time for this work. We generally find time to do what we want to do. But with such a throng of important things and with the complex life which most people live it is a real difficulty to find a time which will suit a large number of people.

Three suggestions are offered as to available opportunities:

(1) It may be held in connection with the Teachers' Meeting. This is not the best way to do it, but it can be done effectively this way.

(2) It may be held at the Sunday school hour. It would be time well spent to devote the Sunday school period to teaching a Normal class, consisting of prospective teachers.

(3) A special day and hour is perhaps the best way to do the teacher-training work. This may be done by selecting a day in the week and choosing the best available hour. Then

set a time limit during the year when the work is to be completed. Meet every week and stick to it until the work is finished.

Another good method is to select a time with about two weeks available. Meet late in the afternoon, do a part of the work; then take a recess and lunch together as a class and continue the work as long as is desirable. Do this from day to day until the work is finished.

There are advantages in both of these methods. Perhaps the method of meeting once each week is the better. There is a time element in the process of education which may not be disregarded without loss.

4. *The method.* The methods to be used are the methods ordinarily used by the best teachers in teaching any other subject.

II. THE TEACHERS' MEETING.

Without it a Sunday school cannot do its best work. Many schools exist without it, but they fall short of doing the best that is possible.

1. *Definition.* A Teachers' Meeting in the generally accepted use of that term is a weekly meeting of the teachers and such others as should meet with them for the study of the Sunday school lesson for the next Sunday. The purpose is both to study the lesson itself and methods of teaching it.

2. *The time of meeting.* Some suggestions as to the time are offered:

(1) The meeting may be held in connection with the Sunday school session. Some Sunday schools attempt a Teachers' Meeting immediately following the Sunday school session. This is possibly the worst time that could be selected. Not one teacher in ten will have made any special study of the lesson for next Sunday, and if the Sunday school is held at such an hour as to precede immediately the preaching service there is little time for such meeting.

Some schools have a fairly successful Teachers' Meeting just before the Sunday school session. The trouble with this is that there is no time for the teachers to fit into their own preparation anything which may come to them as a result of the meeting.

(2) The Teachers' Meeting may be held in connection with the mid-week prayer meeting. This may be done *at the close* of the meeting. With a pastor who is in sympathy with the idea and one who has good terminal facilities, and with a congregation willing that the prayer meeting should be held for only forty minutes and with the Teachers' Meeting shortened to about forty minutes, this time will do very well.

A better hour is that *just before* the prayer meeting. In a large number of schools this plan is used very successfully. If the prayer meeting be at eight o'clock, the teachers meet promptly at half past six and spend an hour in the Teachers' Meeting. The next half hour is spent together, partaking of a light lunch. By that time the prayer meeting hour has arrived.

(3) The best plan is to provide a special hour for it. Let the meeting generally be on Friday at such hour as is most convenient. This will give all an opportunity to prepare the lesson and will give time also for incorporating into the lesson what may be of value in the meeting.

If the teachers will not attend the meeting at a special hour, it is better to have it at some hour when they will attend.

3. *The place* for the Teachers' Meeting. Select the place and stick to it. Let it be as centrally located as possible. The place should be provided with a good blackboard and with a reference library for the use of the teachers. A set of maps would be helpful.

4. *The leader* of the Teachers' Meeting should be the best teacher available. Do not change leaders. In the study of

the lesson we are pursuing a course in Bible study. One person can teach such a course better than a half dozen can do it.

5. *The program at the Teachers' Meeting.* Let it be simple. Do not turn the meeting into a social club. Open with a song and prayer, or maybe with a prayer alone. Teach the lesson. Spend a few minutes in a discussion of any problems connected with the work of the classes. The Teachers' Meeting ought not to be the executive body of the school. The plans for the general conduct of the affairs of the school should be discussed in the sessions of the Workers' Council.

6. *Conducting the Teachers' Meeting.* Much of the success of the meeting will depend on the method used in teaching the lesson. Some of the methods used are:

(1) Lecture to the teachers. Unless the meeting has the vitality usually ascribed to the cat with nine lives, or the teacher be a man or woman of unusual genius, this method will usually make short work of the Teachers' Meeting. It will almost certainly kill any Teachers' Meeting.

(2) Teach the lesson just as it would be done to any class of adults. If the Uniform lessons are used by the school in several of its departments, then add to the teaching a suggestion now and then as to the best use to make of the lesson in teaching various departments.

(3) Teach the lesson as though the teachers were children. This is done very effectively with Sunday school teachers whose work is with the elementary grades. Of course, this method would be of no value to teachers who teach in the Adult Department, but for the elementary teachers it serves both the purpose of teaching the truths of the lesson and giving an object lesson in teaching at the same time.

(4) The question box plan. Let each teacher in the preparation during the week write the questions which would probably be asked in the lesson by any possible pupil. Or the questions might be written as they are thought of in the prog-

ress of the teaching of the lesson. These questions are to be placed in a box to be opened by the leader and discussed by him and the teachers.

(5) Assign specific work to the teachers on points to be brought out in the lesson for the next meeting. These assignments may be made covering the specific things in the given lesson for next Sunday or there may be a list of assignments made which can be used in any lesson.

This latter is known as the *angle method*. This method, so widely used, is to pick out certain phases of the lesson, which ought to be used in the teaching of any lesson and the assigning of some one or more of these items to different teachers for preparation each week. As an example, the following items might be noted: The approach, lesson story, analysis, references, biography, orientalism, principal teachings, illustrations, objects, practical points for everyday life, and items of this general character.

(6) When the graded lessons are used, a somewhat different method for conducting the Teachers' Meeting should be used. Perhaps the most effective and popular plan is to have a meeting in two parts, as follows:

During the first thirty minutes have a *general study*. All officers and teachers meet in the general Teachers' Meeting to study the facts of the Uniform lessons, or to study one of the Normal Course text-books. This maintains touch with the whole school, acquaintance and fellowship with all the workers, and deepens and maintains the devotional Bible study of all.

During the second thirty minutes, let there be a *study of specific methods*. The teachers of the Uniform lessons remain together. Teachers and officers in departments using the Graded lessons withdraw into separate departmental meetings, presided over by the several departmental superintendents.

If preferred, the departmental meetings may be held first, after which all workers come together for the general study.

In addition to this, many departmental superintendents meet with their workers at stated times for extra study of memory work, hand work, the art of story-telling and other such things as would increase their efficiency as teachers. The departmental superintendents thus become trainers of their workers.

Not to meet in the general Teachers' Meeting, as suggested above, means too often that teachers of Graded lessons study only the fifty-two lessons of their grade. They thus dry up in Bible study and lose touch with the school as a whole.

7. *Benefits of the Teachers' Meeting.* Some of the benefits of the Teachers' Meeting are:

(1) When the angle method is used it gives to each teacher the benefit of the study of all of the other teachers.

(2) It guarantees some unity of teaching in the school.

(3) It often serves to correct *error* in teaching.

(4) It will give to the pastor and superintendent an opportunity to know what is being taught in the school. A word from the desk can be spoken wisely if the speaker knows what has been taught.

III. THE WORKERS' COUNCIL.

1. *Who should compose the Workers' Council?* That depends on the school. In a small school it should be composed of all officers and teachers; in the large school it should be composed of the heads of departments together with the general officers.

2. *Why have such a meeting?*

(1) For written reports. It is impossible to know what is being done without some kind of report of the work. Every officer and every teacher in every department should at regular intervals make a written report of the work, and this

report should be kept on file. The committees should report regularly. If they have done nothing, a written report should be required stating this fact and this report should be filed in the records. These reports give to the general officers a knowledge of conditions which it is impossible to secure otherwise.

A teacher's report should give information on such items as the number of pupils on the roll at the last report, the number entering the class since the last report, and the list of those whose names should be dropped from the roll, with the reason why each name should be dropped. If any new plans have been adopted in the class, these should be reported. There should be made requests for any equipment needed by the class.

(2) The Workers' Council is invaluable for conference. In the multitude of counsel there is wisdom. People can work together unitedly and effectively only when they understand each other and know the general plan of work. Sometimes the smallest soldier in the ranks can give the commander-in-chief valuable suggestions as to how to conduct the campaign.

(3) The Workers' Council should be the governing body of the *school*. The school must have a governing head. The church, as a congregation, cannot take up the details of government; it is unwise for one man to undertake to make all of the plans and then execute them; the Teachers' Meeting is not the place to decide matters of policy, and certainly no one in the twentieth century thinks that the open session of the school is the place to discuss and decide matters of policy. A Workers' Council, composed of the responsible heads of departments and the general officers, should make the plans and decide the policies of the school. This council should be directly responsible to the church.

3. *When should the Council have its sessions?* Not too often. Once each month would be often enough. A called session might be had whenever there is need for it.

4. *How should the Workers' Council be conducted?* A program of the order of business, which may be varied to suit the needs, is suggested, as follows:

Called to order by the superintendent.

Unfinished business.

Prayer.

Minutes of the last meeting.

Reports of:

(a) Officers.

(b) Teachers.

(c) Standing committees.

(d) Special committees.

Consideration of recommendations.

New business.

Adjournment.

Put business sense in the organization of the Sunday school and it will be as successful as any other business.

Section II. Teaching.

LESSON VIII.

THE TEACHER'S PREPARATION: WHAT HE SHOULD BE AND KNOW.

I. WHAT HE SHOULD BE.

The teacher himself counts for more than either the subject-matter or the method. Better have no teacher than one whose life points the wrong way. To do his best work, the teacher should look carefully to three sides of his personality: The physical, the mental and the spiritual.

1. *The physical preparation.* A sick, nervous, irritable teacher cannot do the best work in teaching on Sunday morning. Keep the physical machinery in good condition. Avoid keeping late hours on Saturday night. The Sunday morning breakfast often has a good deal to do with the kind of teaching at the Sunday school hour.

2. *The mental preparation.* The following lessons will deal with the mental preparation. This paragraph has to do rather with certain mental conditions helpful to the work of the teacher. Let the teacher who would do the best work cultivate the habits of:

(1) Study. Nothing can take its place. A few moments of good, hard study each day is an essential basis for the work on Sunday. A teacher cannot teach what he does not know. Piety alone is good, but piety and knowledge are better.

(2) Sunshine. A sunny smile is a valuable asset to a teacher. Cheerfulness is more attractive than gloom. Smile whether you feel like it or not. By and by you will feel like it.

(3) Self-control. It is one of the Christian graces. Every Sunday school teacher needs it. That wild, restless boy or girl in your class tries your soul. This trial will do you good if you allow it to make you better. You feel sometimes like giving up the whole business. Stick to your work. Daylight will come by and by. Simon Peter was just as tough a case as any Sunday school pupil you are ever likely to have. But the Master stuck to him. What a man he made of him! Be patient.

(4) Sympathy. So feel the heart throbs of your Sunday school pupils as that no joy shall ever come to them but that you will feel it, too. Let them know that their joys are your joys and their sorrows are your sorrows.

(5) Self-examination. "While I was musing, the fire burned." Thus spoke David in the long ago. The same is true of the Sunday school teacher of today. God rarely speaks his choicest messages to us when we are in the rush of busy activities. Quietly think on the lesson passage as it comes into the mind after previous, careful study. Your class will soon see the difference in your teaching; and you will know the difference.

3. *The spiritual preparation.*

(1) What is spirituality? It is not determined by one's feelings. Spirituality comes to the person who reaches a place in his Christian life when he is willing to let God have His way. The Holy Spirit can use, in the service of Jesus Christ, only those who are willing to be used. The blood of Jesus Christ cleanses us from all sin, but the Holy Spirit is the one who can take the life and make it useful.

(2) Why is spirituality needed? The teacher is dealing with a book whose authorship is at once human and divine. The Holy Spirit, who is the divine author, is its best interpreter. He will guide the teacher into the truth.

(3) How may spirituality be obtained? A life wholly surrendered to the will of God is the essential for the presence and power of the Holy Spirit. When one is willing to be used the Holy Spirit can always find a use for him. Daily prayer, the regular devotional reading of the Bible, an honest attempt to do at all times what God would have us do, are some of the essentials to spirituality.

II. WHAT THE SUNDAY SCHOOL TEACHER SHOULD KNOW.

There are three things:

1. *He should know the Bible.* There is a lifetime wrapped up in that single sentence. The Bible is the teacher's textbook. It is a divine book, and is the message of God to men.

(1) The Sunday school teacher should learn the names of the books and the general order in which they are arranged in the Bible.

(2) The Sunday school teacher should know the general contents of the books. A book cannot be known until it is known as a whole. Single lessons selected from various books of the Bible are very much clearer when they are studied with a general knowledge of the book from which the lesson is selected.

(3) He should know Bible history. The Sunday school teacher should have clearly in mind the great historical periods. Each lesson fits into its place in the history. The Bible is God's history of redemption. From beginning to end there is a thread of history running all the way through it.

(4) The Sunday school teacher should know Bible doctrines. Doctrine means teaching. The doctrines of the Bible constitute the teachings of the Bible. If a teacher is going to undertake to teach what the Bible teaches he must know the great teachings of the Bible as a whole. This knowledge may be had only by comparing the various portions of the Bible with each other.

(5) A knowledge of Bible lands is essential to a clear understanding of Bible history. Therefore a Sunday school teacher ought to be familiar with Bible geography.

(6) A knowledge of Biblical antiquities is of great value. This means a study of the manners and customs of the people who lived in Bible lands and in Bible times. Throughout the Scriptures there is constant reference to manners and customs without any explanation of them. The manners and customs were so different from our day and our country that some passages in the Bible are almost unintelligible unless we understand these customs.

2. *The Sunday school teacher should know the pupil.* The teacher who knows only the lesson is but partially prepared for his work.

About the pupil, the Sunday school teacher should know:

(1) The general disposition. This knowledge will often be of great help to the teacher. The pupil needs some individual treatment. This the teacher can give only when he knows the general disposition of the pupil.

(2) The surroundings of the pupil should be known by the teacher. The influences at home, the character of his daily companions, the surroundings in the place of business—all of these when known to the teacher become an index to the kind of lessons to be used in the teaching of a given passage.

(3) The religious condition of the pupil should be known to the teacher. If the pupil is not a Christian the teacher should know this and, if possible, know the reasons why. If he is a Christian, the peculiar needs of his life should be studied.

(4) The general characteristics of the pupil as determined by his age is an important item of information to the teacher. With the advancing years the interests change, and with the advancing years the general disposition changes.

3. *The teacher should know the method of teaching.* He cannot teach without knowing how. Teaching is an art and must be learned just as other arts are learned.

(1) Study books. At a small cost a teacher may provide himself with the very best things said by the world's masters on the subject of Sunday school teaching.

(2) Study other teachers. Occasionally go to a class taught by one who knows how. Perhaps the larger part of the world's knowledge of how to do things has been imparted by one person showing another how he does it.

(3) Attend meetings for Sunday school workers. Conventions, institutes, training schools, conferences and meetings of a similar nature are being held near to every man's door. He who would learn from the experience of others may do so.

(4) Intelligent practice. Someone said, in the long ago, that practice makes perfect. This may or may not be true. It depends on how one practices. So strong is the force of habit that if one practices a blunder it is probable that the blunder will be practiced again and again. Practice must be intelligent in order that the person may become efficient.

LESSON IX.

THE TEACHER'S PREPARATION: GETTING READY
FOR NEXT SUNDAY.

In a former lesson it was stated what the teacher should *be* and should *know*. This lesson and the one following will discuss what he should *do*—viz.: (1) Gather material; (2) plan the lesson, and (3) teach.

I. GATHER MATERIAL.

The teacher should gather material for the construction of the lesson. To assist him in this work he should have certain general helps, some periodical helps, and the lesson text.

1. *Some general helps.*

(1) A good Teachers' Bible is one of the helpful equipments for the teacher. These Bibles are called Teachers' Bibles because they have in the back of the book many helps which are valuable for Sunday school teachers in the preparation of the lesson.

(2) A good Old Testament history and New Testament history.

(3) A Bible dictionary.

(4) A concordance.

(5) A general commentary.

(6) Special volumes. A Life of Christ, Harmony of the Gospels, Life of Paul, and lives of various other Bible characters. These, with other volumes, would constitute a list well worthy of a place in the library of every Sunday school teacher.

(7) Periodical lesson helps. The lesson helps issued by the denominational publishing house of the Sunday school teacher

are those best adapted for his use. Others of a high grade are to be had and would form a valuable addition to the list of helps available.

2. *The lesson text.* The lesson text itself is the ripest field for material for the lesson. What the Bible says about the incidents to be studied is the important thing.

(1) *The facts of the text.* Read, meditate upon, carefully study, the facts. Make them as familiar as the occurrences of everyday life around the home. Then in addition to the *facts* of the text, learn certain facts *about* the lesson text, as:

(a) Its location in the Bible. This is more important as a matter of convenience in locating passages when wanted than for any special spiritual good.

(b) Connection or biblical setting. Read what is said before a lesson and what is said after it.

(c) References. Read what the Bible says about the incident in other places than in the lesson.

(d) Time. This will sometimes throw a flood of light on the passage. At other times it is of no practical value.

(e) Places. The geography of the incidents will help to the understanding of almost any historical lesson.

(f) Persons. A teacher should know more of the persons mentioned than the statement made in the lesson. One could not know how to teach a lesson about Simon Peter if he knew only that he cursed and swore.

(2) *The interpretation of the text.* From all available sources find out the meaning of the words, the expressions and general meaning of the passages.

(3) *The teachings.* The teachings of the lesson constitute one of the principal sources of lesson material. Having gathered the facts and found out the meaning of the passage, the teacher is in position to ask the question: "What does this passage teach?" The doctrines and the duties, as taught by the passage, should be listed.

A scheme well known for many years may be of help to the teacher. It is known as the P's and D's method of study, and is as follows: Parallel passages, persons, places, dates, doings, doctrines, duties.

II. PLAN THE LESSON.

After gathering the material, the teacher is no more ready to go before the class than is the builder ready to construct the house when he has placed on the ground the material with which he is to construct the building.

1. *The purpose in having a plan.* Why have a plan? Why not teach without any plan? Three reasons are mentioned:

(1) Better teaching can be done with a plan than without one. It is easier for the teacher to do his work and it is easier for the student to learn.

(2) The lesson may be covered more easily and quickly with a plan. Some teachers never have time to get over the lesson. They could probably get over it if, when constructing their plan, they should leave out all of the irrelevant matter.

(3) A plan is necessary to make sidetracking less probable. It is very easy to allow irrelevant matter to creep into a lesson. Even with trained thinkers the mind is liable to go off after side issues. If these are allowed to come in, the lesson will be neglected. Without a well-thought-out plan this is apt to take place.

2. *The method of planning a lesson.* In the actual construction of a lesson the following steps may be followed:

(1) Gather material. This has been elaborated above.

(2) Select one truth. This is not merely a fact, but some spiritual truth. The preacher would call it his theme.

(3) Select the relevant matter. From the mass of material gathered, select the material which bears on the theme. This is for the purpose of pouring into the theme the truths of the lesson rather than drawing out from the lesson text all of the

possible lessons and leaving in the mind a confused jumble. Sift out all of the unusable material and discard it. In lesson construction it is sometimes of as much value to sift out as to fill in.

(4) Find a point of contact. All new knowledge must come in based on old knowledge. A person must know something before he can be taught. From the world of things with which the person to be taught is familiar select something which has a resemblance to the thing to be taught. This is to be the point of approach for the teacher.

(5) Plan for the transition. Passing from the point of contact to the spiritual lesson is not always an easy task. When Jesus was talking to the woman at the well he started with water, but he had no idea of teaching a lesson either in hydraulics or pitchers. His transition was made in such a masterful way that the woman forgot the waterpot.

(6) Plan for the lesson development. This constitutes a lesson story or the facts to be presented out of which the theme is to grow.

(7) The conclusion. Sometimes a lesson is left hanging in the air. This is like a story with no outcome to it. Every good lesson, like a good story, concludes as it began; like a piece of music, it closes on the note on which it opens. The Pharisees and Scribes once upon a time gave Jesus a theme on which he taught a great lesson. They said: "This man receiveth sinners and eateth with them." Jesus accepted the impeachment, and taught a lesson. He gave his lesson in three parts. Look at the third part—that about the father and the two sons. The material consisted of the father, the elder son, the younger son, the property, the far country, a citizen of that country, a field, some hogs, the best robe, the fatted calf, servants, music and dancing, ring and shoes. It begins with the father and the two sons and closes with them. There was no formal application at the close. A lesson well taught rarely needs to be applied.

LESSON X.

HOW WE LEARN.

The mind receives impressions from the outer world through five avenues called senses. The physical side of it is about as follows: A word is spoken. The wave of the air strikes the drum of the ear. The nerve connecting the ear drum with the brain receives the shock. There is a brain agitation. The mind opens its eye and takes a look to see what has occurred. If the mind has learned previously the meaning of the word, a picture is painted on the mind. This is a statement of how knowledge comes in through only one of the five senses. The general principle applies to all of them.

But a religious truth cannot be acted upon by any one of the five senses. Hence, the truth must be translated into something on which one of the five senses can act. This something is called a symbol.

I. THE SYMBOLS OF COMMUNICATION.

The senses of taste and smell have so little part in the teaching process, so far as Sunday school teaching goes, it is not necessary to discuss them in this connection. The sense of touch plays a somewhat more important part. But the two avenues most used by the teacher are the senses of hearing and seeing.

1. *A word is a symbol.* It may mean something or nothing, according to whether the person hearing it has previously associated with it an object or an idea. The teacher must translate the thought into words before the thought is available for use by the pupil. The word must have the same meaning to both teacher and pupil, or there will be a failure in the teaching.

2. *Things seen may be symbols.* It is probable that ninety per cent of all that we know comes in through the eye. This

is an index as to the proportional use to be made of the eye in teaching. Some symbols which appeal to the eye are:

(1) Written words. The principle here is the same as in the use of spoken words. But the avenue of approach is different. A blackboard is of value here.

(2) Pictures may be symbols. There are two distinct varieties of pictures with a multitude of shades of difference.

The finished artistic production has its place. And a few simple strokes producing the crude unfinished picture has a place. There are advantages in the use of both kinds of pictures. While the artistic picture gives to the pupil a more elaborate and a truer (provided the picture be true to the facts) representation of the truth to be taught, the rough blackboard sketch, made in the presence of the class, gives the added advantage of fixing the attention while the work is going on. It is a mistake to attempt an artistic picture on the blackboard while the lesson is being taught. The pupil is liable to forget the lesson in his attention to the process of producing an artistic picture.

In attempting to use the blackboard it is not necessary to draw a picture. Some marks will do. Tell the pupil what is being drawn, else he may guess, and then will come the added task of dislodging an erroneous idea as well as teaching the right one. Do the work on the blackboard *rapidly*; make it *simple* and *expressive*. It need not be artistic.

(3) Objects are symbols. With an object the teacher has the appeal to three of five senses—sight, hearing and touch. This kind of appeal, when skillfully made, is very effective.

II. SOME SUGGESTIONS TO TEACHERS.

From the consideration of the foregoing facts some general suggestions may be taken into account:

(1) Group the material of the lesson so as to fit the laws of the mind in the learning process.

(2) Teach slowly. The time required for an idea to go up the nerves as a sensation and be planted in the mind so that it will stick is longer with some people than with others. With all a time limit is involved. Do not be in a hurry when teaching.

(3) Vary the symbol. Use as many of the five senses as may seem advisable. The impression will be deepened by each entrance into the mind from the various angles of approach.

(4) Make large use of the eye. We learn most through the eye, therefore use the eye most.

(5) Test the work. Perhaps what the teacher thought was teaching may not have been teaching. It may have been a repetition of some words without meaning to the one who heard them. The pupil may not have heard. Ask a question and thus find out whether the pupil has learned anything.

III. SEVEN LAWS OF TEACHING.

John M. Gregory, LL.D., ex-president of the State University of Illinois, in his book, "The Seven Laws of Teaching," states the laws of teaching as follows:

1. The Law of the Teacher: "The teacher must know that which he would teach."

2. The Law of the Learner: "The learner must attend with interest to the fact or truth to be learned."

3. The Law of the Language: "The language used in teaching must be common to teacher and learner."

4. The Law of the Lesson: "The truth to be taught must be learned through truth already known."

5. The Law of the Teaching Process: "Excite and direct the self-activities of the learner, and tell him nothing that he can learn himself."

6. The Law of the Learning Process: "The learner must reproduce in his own mind the truth to be acquired."

7. The Law of Review: "The completion, test, and confirmation of teaching must be made by reviews."

LESSON XI.

BEGINNING THE TEACHING PROCESS.

Two things are to be done before the work of actual instruction begins. The *attention* must be secured and held; the asking of *questions* forms a very important part of the teaching process.

I. ATTENTION.

1. *What is attention?* A homely, commonplace definition is this: The fixing of the mind on anything. The eyes may be focused at one place and the attention at another.

2. *Varieties of attention.* There are two kinds of attention—the voluntary and involuntary.

(1) Voluntary attention. This is the kind of attention which one pays when by force of will he fixes his mind on a given thing and makes it stay there. There are a few people who do this. In the secular school it is the business of the teacher so to train the minds of the pupils that they shall be able to exercise voluntary attention. This is hardly the primary business of a Sunday school teacher. While the Sunday school teacher should attempt something in this line, the time limit of Sunday school teaching is so short that the time can better be put in on other things. Even among adults, voluntary attention is so rare that it is almost an unknown thing. This adds considerably to the difficulty of the teacher's work.

(2) Involuntary attention. This is the kind of attention which flits here and there with the passing interests. Every new sight or sound calls it from the lesson to the thing which appears on the horizon. Since attention is governed not by the will, but chiefly by the interests, the Sunday school teacher is under the necessity of both attracting and holding the attention at the same time that he attempts to teach.

3. *How to attract and hold attention.*

(1) Remove distractions. Prevention is better than cure. There are many things to attract the attention to other things. Some of these causes are:

(a) The condition of *light, heat and ventilation*. Many a sexton has helped to spoil the teaching of a Sunday school lesson. Make the temperature so comfortable that the pupil will not know that there is any temperature. When telegrams, sent over the wires which we call nerves, are tapping on the brain announcing that the body is uncomfortably hot or cold, attention to anything else is well nigh impossible.

(b) Sounds distract the attention. Some noise is necessary when a number of people are together. When all are forced to the necessity of using one room, insist upon it that the teachers so speak that the least possible disturbance to those near-by will result. Let the machinery of the Sunday school be present, and in good working order, but keep it as quiet as possible.

(c) Things seen may be sources of distraction. What is true of sound is equally true of sight. Separate rooms will help to solve the problem to a great extent. But when the one room must be used, have the machinery of the school in the back of the building instead of in the front.

(d) Persons moving back and forth will attract attention from the teaching. The teaching period should be sacredly guarded against interruption from anybody. Often the most serious menace to attention comes from the persons who are most vitally interested in the success of the work. The *late pupil* is a certain cause of interruption. The *pastor*, with kind heart and with a real desire to help, sometimes arrives just at the wrong moment; the *superintendent*, with the very best of motives and desiring to promote the efficiency of the work in every way possible, comes in with an interruption which attracts attention from the lesson. The *secretary* makes his rounds to the classes, disturbing everybody and taking up his

own time, which he could use to much better advantage in compiling the records. The reports of the classes could be taken to him with less loss of attention. The *visitor*, distinguished or otherwise, comes and is shown around the school, thus affording a fine example of how a good Sunday school should not be conducted. The visitor should be shown every courtesy; but the teachers should be shown some, too. If it can be so arranged that the visitors enter the class room through a door at the rear, this will help to solve the problem of visitors to the class. A better way is to have the visitor come before the lesson is commenced and remain while it is being taught.

(2) Attention may be attracted by a call for it. This is about the poorest of all the ways. When the call is made, be sure that there is something to be heard that is worth the call. If a teacher calls for attention and then has nothing when the pupils attend, they will soon cease paying attention.

(3) Attention may be held by the use of the voice. Speak in such a tone that all the members of the class can hear what is said. It would seem that this need not be said, but a glance at the average class will convince one that it does need to be said. A pupil is not going to pay attention when he can neither see nor hear anything to which to pay attention.

(4) Attention may be attracted and held by an appeal to interest. Find out the things in which your pupils are interested and you have the key to their attention. Interests vary with the increase in years. Some interests are inherent, some are acquired. Everybody is interested in his own name; any reference to home will be sure to attract attention; one's business is a certain source of interest, a new thing is almost certain to attract attention. Journeys, discoveries, pets, doing things, making things, seeing things, nature, object of any kind, pictures, movement, a good story—all of these things are sources of interest.

II. THE QUESTION.

If a question be asked and the pupil answer it, the teacher has not imparted instruction to the pupil. One cannot teach another what that other already knows. If the pupil does not know the answer, the asking of the question does not give him the knowledge.

1. *Why ask questions?* Why not tell the pupil what is to be taught him without the seemingly unnecessary preface of a question?

(1) A question should be asked to provoke thought. A question wisely asked often sets the pupil to thinking, wakes up his attention. This prepares the mind for the truth to be presented. When the thing to be taught thus enters the mind, it is more likely to stick than when it is presented without first provoking thought. Unless the pupil does some thinking, the teacher will do no teaching.

(2) A question should be asked to strengthen the pupil's knowledge. If the pupil knows the answer and gives it, he knows it more thoroughly by reason of his answering the question than if the teacher had told him what the pupil already knew. Repetition strengthens knowledge.

(3) Questions should be asked to test the pupil's knowledge. The teacher can teach only what the pupil does not know. A question will reveal the pupil's knowledge or lack of it, and thus enable the teacher to begin the teaching at the right place.

(4) Questions should be asked as an incentive to lesson study. If the pupils in a Sunday school class know that the teacher is going to ask them questions, this knowledge will be an incentive to a more thorough preparation of the Sunday school lesson.

(5) A question should be asked as a test of the teacher's work. Having told the pupil something, the teacher does not know whether he has been teaching or merely talking. A

question is a test. If the pupil has been taught he knows the thing which he has learned. If he knows it he can tell it.

2. *Who should ask questions?* Both the teacher and the pupil. But not all teachers need ask questions; neither should all the pupils. There are classes of timid adults who are very much afraid that if a question is asked it might expose their ignorance. If such persons prefer to keep their ignorance rather than to receive the information which would result from exposure of it, the teacher should respect their wishes.

The teacher whose teaching never provokes a question from the pupil should look into the matter and examine himself as a teacher. There may be a feeling of restraint existing. Perhaps the class cares not for the teaching. Whatever be the trouble, seek to remove it.

3. *How to ask questions.* A few suggestions are offered.

(1) Make your own questions. Know first of all what you are going to teach. Ask your pupil to tell you, instead of you telling the pupil. That is the secret of it.

(2) Sometimes ask questions without designating anyone to give the answer, and sometimes direct the question to some individual. A question asked of the whole class will sometimes put the whole class to thinking. But if only general questions are asked the more timid ones will be deprived of taking any personal part in the work.

(3) In classes of small children, and sometimes of larger ones, it is well to ask questions before calling the name of the one to answer. This will help to hold the attention of all until the answer is given.

(4) Avoid rotation in questioning. Never let any pupil know who is to be asked the next question.

(5) Let the question be so clear that only one possible answer may be given.

(6) Make the question as short as will be consistent with clearness.

(7) Ask the question in such a way as to *bring out the fact* asked for, not the mere assent to the fact stated by the teacher in asking the question.

(8) Study variety in the matter of questioning. Adjust the question to the capacity of the pupil.

(9) It is well in preparing questions to be answered by the class in concert so to frame them as that they may be answered by only one or two words.

(10) The elliptical form of question may be used. The teacher having told the lesson story, repeats it, leaving part of it to be described by the pupil. As an example, the teacher has told the pupils that Jesus entered into a boat. He repeats, "Jesus entered into a —," and stopping short there, the pupil supplies the word "boat."

(11) Sometimes state a question without expecting an answer. Read the Sermon on the Mount for this kind of questioning.

LESSON XII.

THE ART OF ILLUSTRATING.

I. DEFINITION.

To illustrate means to throw light upon—to make clear. An idea goes into the mind. It may be that it is seen by the mind but dimly. Something out of the experience of the pupil must be brought to bear upon it to make it clearer to the understanding.

II. SOURCES OF ILLUSTRATIONS.

Illustrations may be found in the heavens above and in the earth beneath and in the waters under the earth. All nature abounds with them. They are to be found in the business walks of life, in the streets of the cities, among the birds and the animals—in fact, *everywhere*. All literature abounds with them. The Bible is an unfailing source of illustrations.

III. SOME METHODS OF ILLUSTRATING.

1. *The appeal to the eye.* The whole world of objects is available for the use of the eye. The blackboard may be used to make drawings, outline maps, rough pictures, diagrams.

2. *The appeal to the ear.* Here the illustrations may take the form of:

(1) The metaphor. "Ye are the salt of the earth," said the Master, in his teaching. He was using an illustration which made its appeal to the ear and was in the literary form of the metaphor.

(2) The simile. The simile shows the comparison of one thing with another thing. "The kingdom of heaven is like unto a mustard seed." Thus spake Jesus, and many times in his teaching he said that one thing was like another. He

was going to the realm of things with which his learners were familiar and from that world he was drawing things which had a similarity to something in the spiritual world. He took the most commonplace things and made them forever glorious by linking them to something in the eternal world.

(3) The story. This method of illustrating is as old as the world and is always popular. He who wraps up his illustration in the form of a story has gone far toward mastering the art of illustrating. A story well told catches and holds the attention at the same time that it illustrates.

Intelligent practice will soon enable one to become efficient as a story teller. Let it be borne in mind that there are always two general parts to a good story: The *main facts* and the *side lights*. The main facts constitute the skeleton, the side lights constitute the flesh and blood and life of the story.

Every story should be characterized by certain things, as:

(a) The introduction of the characters. A story is a miniature drama. It would be a poor play which did not have somebody come out on the stage as the first thing. Study the stories of Jesus: "A certain king made a marriage for his son;" "Behold a sower went forth to sow!" "The kingdom of heaven is likened unto a man which sowed good seed in his field," and on and on the Master goes, always introducing some person as the starting point for the story. A place may be mentioned first as a background, but the person very soon appears.

(b) A story should have movement. Never let the story drag. Do not draw out the telling of the story to such a length that the pupil will forget what you are trying to illustrate. You will lose his attention and he will lose the point of the story.

(c) A story should be characterized by repetition. The story teller should go back time and again to the theme of the story. Tell parts of it over several times with a slight variation of terms.

(d) Unity should characterize the story. Stick to the theme. Should the story wander off, do not let it go far afield. Stick to the main line. A fox dog which runs rabbits is not a great success as a fox dog.

(e) A story well told must have a climax. There may be two or three; there generally are in a story of any length. Let the story go over the hill before starting home with it.

(f) The story must have an outcome. Some stories get hung up in the air and find no landing place. Suppose when Jesus was telling the story of the prodigal son, and had reached the very important place where the son was in the field with his money gone and friends gone and feeding hogs—suppose he had said, “and he began to be in want,” and had stopped there. He would have stopped on the brow of the hill. His story would have hung up without getting anywhere.

IV. TWO SUGGESTIONS.

1. *Search for illustrations.* The world is full of them. Be constantly on the lookout for them. In reading and in daily conversation, in walking among men, be on the lookout for illustrations. Preserve them.

2. *Use those illustrations most familiar.* The pupil learns best by beginning with those things which are most familiar and from them proceeding to the unknown. The more homely the illustration the better. The best teachers take the common-place things and with them teach the great things of the kingdom. Grass, trees, flowers, dogs, cats, shoes, nails, rocks, water, cooking, lighting lamps, getting sick—these everyday things afford the best possible material for illustrations.

LESSON XIII.

COVERING THE LESSON.

A child learns what a tree is long before he learns about the bark, roots, leaves, flowers, fruits and the other things which may form parts of the tree. He learns the whole before he learns the parts. So with the Sunday school lesson it is wise to show first, as fully as possible, the lesson in broad, general outline.

The lesson should be presented by the *preview*, the *presentation* of the lesson itself and the *review*.

I. THE PREVIEW.

A lesson is a link in a chain. In every well-constructed course of study there is a lesson which is a selection from the subject, which is in turn a part of a course. To do the best work, the teacher must keep before his class the general subject of study. There should be in the very outset of a new subject of study a *look ahead*. This is the preview.

II. THE PRESENTATION.

In covering the lesson two general methods are used by Sunday school teachers. Using figures of speech, they may be called the microscopic and the telescopic.

(1) The microscopic method, or the verse-by-verse plan. By this plan the teacher goes through the lesson verse by verse, and while the verse is under discussion he teaches the facts, the explanations and the teachings as brought out from that verse. He moves from verse to verse, explaining as he goes, drawing out the lessons at the same time. When he is through with the verses of the lesson he is through with the lesson.

(2) The telescopic method. By this method the teacher goes through the lesson, bringing all of the *facts* in review

before the class. He then goes over the lesson again, this time bringing out the *explanations*; and again the lesson is gone over a third time, with the *teachings* of the lesson being brought out.

Having selected the theme of the lesson from the previous study of the lesson, the teacher makes all of the facts and the explanations and the teachings pour themselves into his lesson theme rather than draw miscellaneous lessons from the verses as they are gone over.

It will be seen that one of the advantages of this method is that it enables the teacher to take the class three times over the lesson, each time with a different purpose in view. And so the lesson is well drilled in without the monotony of an almost exact repetition.

III. THE REVIEW.

1. *Meaning of review.* It is not a re-study of the lessons for a given period so much as it is a *looking at the lessons from a different point of view*. It is not a look at the immediate objects of study which have made up the lessons gone over during the period, but it is more a look at the whole subject studied.

2. *Reasons for review.*

(1) It is an incentive to study both on the part of the teacher and of the pupil. If it be understood that all of the work gone over is to be reviewed at a later period, it will be an incentive to more careful study while the work is being done.

(2) Repetition of the broad, general outlines of the work is necessary to fix it in the mind.

(3) A whole view of the subject is necessary to give the right perspective.

(4) A review is helpful as a test of the work gone over.

3. *Time for review.* When should the reviewing be done so as to be of the most value?

(1) Every Sunday. If a subject is being studied, every lesson links up with every other lesson. The general view of the subject (seen only by the review) must be kept before the pupil if the best work is to be done.

(2) At the end of every convenient stopping place. There is no good reason for placing a review at the end of a given number of weeks regardless of the matter gone over. This was the method in the Sunday school lesson as constructed some time ago. At the end of three months the time for the review having arrived, the review was placed in the list of lessons. It mattered not that the pupils might be right in the middle of a very interesting subject of study.

A better way to do is to review a subject when that subject has been completed.

4. *Methods of review.* The review may be conducted from the platform before the whole school, or it may be conducted in classes, or in both places. However it may be done, and by whomsoever it may be done, the preparation for it should be thorough.

(1) Reviewing may be done by telling the whole story in broad outline. Suppose four lessons have been studied in the life of Joseph. Then at the close of the four lessons tell the whole story of the life of Joseph.

(2) Assign beforehand certain lessons to individuals, or in case of a public review from the platform, let the assignments be to certain classes. When the subject-matter assigned to that individual or class comes up, let the story be told by the person or by members of the class; or if questions be the method of the review, let the questions be answered by those to whom the lesson has been assigned.

(3) Assign specific phases of the work to various individuals for review on the given Sunday. For instance, to one

person is given the geography of the lesson. When any reference to a place is made, he is the one who is responsible for that. And so with all phases of the work.

(4) Miscellaneous questioning. By this plan it is understood that the person conducting the review is to ask anybody present any question bearing on the lesson subject.

(5) With the use of large pictures hanging around the room, or arranged so as to be brought to view just as needed, the lesson story for the period covered may be brought out.

(6) With blackboard sketches the subjects for the period covered may be presented.

(7) The picture guess review is a method which affords novelty, attracts attention, creates interest and is effective.

On a blackboard draw four lines arranged as a picture frame. Or an actual picture frame may be used. Then in the mind picture each scene as it comes to view and tell the pupils that there is a picture, and have them tell you what it is.

(8) The written review. This is quite popular in some schools where the facilities are adequate for this kind of work.

A combination of these methods may, of course, be used.

Questions for Review and Examination.

THE class leader will doubtless have reviewed and drilled on these studies. It may be well to give further opportunity to prepare for the examination by assigning the questions given below as a special lesson.

The leader will select at least ten of the questions here given and submit them to the class, conducting the examination in accordance with "Directions for the Study of this Manual." printed in the first part of the book.

LESSON I.

1. What two Standards does the Sunday School Board offer by which Sunday schools may test their efficiency?
2. What does the First Standard require as regards the school being "graded and organized?"
3. What does the Standard require as regards the use of Bibles in the school?
4. What is meant by the school being "properly related to the church and its work?"
5. What is required as regards Normal Course Diplomas?
6. What in the matter of the school's enrollment is required by the First Standard?

LESSON II.

7. What are the essentials of grading?
8. Give a plan for grading a very small school.
9. Outline a plan for perfect grading.
10. What is meant by "graded lessons?"
11. What are we to understand by "graded teachers?"
12. What is a "graded building?"
13. Suggest some requirements of the educational plant designed for the graded Sunday school.
14. Make some suggestions as to how to secure a graded building.

LESSON III.

15. Tell something of the work of the Sunday School Board's Architectural Department.

16. Indicate the four general types or classes into which all schools save those exceptionally large will fall.

17. Why should a Sunday school be graded?

18. How should we proceed in grading a Sunday school?

19. Suggest methods for keeping the Sunday school graded.

LESSON IV.

20. Name the eight departments of the modern Sunday school.

21. Tell of the equipment suitable for the Beginners Department.

22. Indicate the equipment required by the Primary Department.

23. Tell of the organization needed in the Primary Department.

24. What equipment and organization are required by the Junior Department?

25. What of the equipment and organization needed in the Intermediate Department?

26. Discuss the teaching material suited to Seniors.

27. Indicate the equipment and organization needed by Adults.

LESSON V.

28. Make a list of the chief officers of the Sunday school, saying something as to the duty of each.

29. Name the five periods of time connected with the Sunday school session in which the superintendent should be interested.

30. Tell of the departmental officers and their work.

LESSON VI.

31. Name six methods of building up the Sunday school.
32. What four things are said as to music in the Sunday school?
33. Tell of a religious census, how to conduct it and what to do with the returns.

LESSON VII.

34. Name three "essential organizations." Who should be in the teacher training class? Make three suggestions as to time of meeting.
35. What is a teachers' meeting? Make three suggestions as to time of meeting.
36. Outline a plan for holding the teachers' meeting where the graded lessons are used.

LESSON VIII.

37. Discuss the teacher's physical preparation. Name four mental habits which the teacher should cultivate.
38. Name some things the teacher should know about the Bible.
39. Name some things the teacher should know about the pupil.
40. Make four suggestions as to how the teacher may learn the art of teaching.

LESSON IX.

41. Name some general helps from which the teacher may gather material.
42. Why plan the lesson? How plan the lesson?

LESSON X.

43. What is a symbol? Name three symbols of communication.
44. Give four of the seven suggestions to teachers.

LESSON XI.

45. Make and discuss four suggestions as to how to attract attention.

46. Why ask questions? Who should ask questions? How ask questions?

LESSON XII.

47. Name some methods of illustrating.

48. Give six characteristics of a good story.

LESSON XIII.

49. Reproduce in outline the author's discussion as to the presentation of the lesson.

50. Reproduce in outline the author's discussion of "Review."

Second Division—The Pupil.

In this Division, the pupil is studied from four standpoints as follows:

I. PHYSICALLY.

II. MENTALLY.

III. SOCIALLY.

IV. SPIRITUALLY.

The accompanying chart shows the characteristics considered under each of these heads, and the unfolding of each characteristic from the Beginners period through the Primary, Junior, Intermediate, Senior, and Adult periods.

The chart may be studied down the page by departments, or across the page by characteristics.

PREVIEW OF THE SECOND

General	The BEGINNER is considered as follows:	The PRIMARY PUPIL is considered as follows:	The JUNIOR PUPIL is considered as follows:
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I. PHYSICALLY.

Energy	1. Restless	1. Active	1. Energetic
Physical Dependence	2. Dependent	2. Less Dependent	2. Growing Independence

II. MENTALLY.

Attention	1. Attention Brief	1. Attention Growing in Power	1. Voluntary Attention
Curiosity	2. Curiosity	2. Curiosity Strong	2. Inquisitive
Memory	3. Memory but Slightly Developed	3. Memory Rapidly Developing	3. Verbal Memory at Height
Imagination	4. Imagination "Run Riot"	4. Imagination Imitative	4. Imagination Toned Down

III. SOCIALLY.

Play	1. Plays Alone	1. Plays with Companions	1. Plays with the Gang
Egoism	2. Self Centered	2. Sensitive	2. Social Nature Developing

IV. SPIRITUALLY.

Religion	1. Impressionable	1. Conversion a Possibility	1. Great Evangelistic Opportunity
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Note—This Chart in enlarged form, wall size, for class use, may be

DIVISION—THE PUPIL.

The INTERMEDIATE PUPIL is considered as follows:	The SENIOR PUPIL is considered as follows:	The ADULT PUPIL is considered as follows:
I. PHYSICALLY.		
1. Energy Lessened	1. Energy Greatly Increased	1. Endurance
2. Self Sufficient	2. Self Reliant	2. Aggressive
II. MENTALLY.		
1. Voluntary Attention Strengthened	1. Attention to the point of Application	1. Attention to the point of Concentration
2. Investigative	2. Independent thinking	2. Original Research
3. Memory Based on Association of Ideas	3. Logical Memory	3. Philosophical and Practical Memory
4. Imaginative Literature a Delight	4. Imagination Productive of Ideals	4. Imagination Creative
III. SOCIALLY.		
1. Plays with Team	1. Plays as Exhibition of Skill and Strength	1. Plays for Recreation
2. Self Conscious	2. Self Sacrificing	2. Service
IV. SPIRITUALLY.		
1. Religious Crisis	1. Choice of Service	1. Life of Service

had from the Sunday School Board.

DESIGN.

THE design of these "Studies" is to bring the subject of the pupil's life within the briefest compass and easiest grasp. In discussing each characteristic, the psychology is given as tersely as possible in order to be clear, and much space is given to the method best suited to dealing with the characteristic.

No originality is claimed for the names of the periods and characteristics. This terminology is the same in practically all books on the subject.

Acknowledgment is made to the works of Noah K. Davis, G. Stanley Hall, Roark, St. John, and McKinney.

Would you a scholar attempt to teach?
Study his habits, nature, speech.
Make him tell you all you can;
From this knowledge form your plan.
Begin with that which he does know;
Tell him little and tell that slow.
Use words that he will know and feel;
Review, call back, draw out at will.
Consult his tastes; help him climb;
Keep him working all the time.
Be firm, be gentle; love is strong.
Look to Jesus; you'll not go wrong.

—*Stiles Farmer.*

LESSON I.

THE BEGINNERS DEPARTMENT—AGES 3, 4, 5.

KEY WORD—"Do."

I.

CONSIDERED PHYSICALLY, THE BEGINNER IS RESTLESS, AND IS
DEPENDENT.

I. RESTLESS.

(1) *The Beginner is restless.* Restlessness is bodily energy expended aimlessly or without direction toward definite ends. It is a *spending* of bodily powers rather than a using of them. Possibly the question most often asked by the little child of its mother is, "WHAT CAN I DO?" The casual observer notices first of all the "wiggling and fidgeting" of a child. Parents and teachers often say, "Be still," and "Don't." Nature says "Do."

Why is the little child so restless? Because it is growing. It must exercise. The heart pumps away at a powerful rate, sending the blood bounding to the extremities, which are *not far away*. The child must work off the energy thus generated. It is nature's provision against one-sided development.

(2) *How to deal with restlessness.* Direct it. Make two elements prominent in the lesson-teaching and general exercise: (a) Much variety in presenting the lesson—using the story, pictures, objects, blackboard, etc.; (b) helpful things for the children to do, as frequent changes, such as song-march relaxation exercises. These both relieve the restlessness and teach needed, helpful lessons.

Spend no time trying to repress restlessness. Pent-up energy must have a vent, an outlet, a safety valve. Direct this restlessness.

II. DEPENDENT.

(1) *The Beginner is dependent.* In the home everything must be done for the little child. It cannot dress itself, or manage its food well at the table. It must be cared for. So, too, in the Sunday school. When it first comes to Sunday school, it is likely unaccustomed to crowds, congregational singing, etc. It is timid and possibly frightened; does not want to leave mother or sister.

(2) *How to deal with the dependent child.* Plan to care for it in the Beginners Department. Provide a place where mothers or attendants may sit with it, if necessary. The "helpers" take charge of hats and wraps and hang them up, direct the child to its seat, and give it personal attention during the session of the class.

The teacher, with this fact in mind, uses illustrations from the child's own life and teaches the higher lesson of dependence upon the Heavenly Father, and his willingness to care for us.

II.

CONSIDERED MENTALLY, THE BEGINNER HAS BRIEF ATTENTION,
CURIOSITY, MEMORY BUT SLIGHTLY DEVELOPED,
IMAGINATION "RUN RIOT."

I. BRIEF ATTENTION.

(1) *The Beginner has brief attention.* All teachers know that the little child cannot pay attention long at a time. Its attention is brief. Why? It gets tired quickly. It has not developed the power to pay attention. Even when playing games or watching things, attention wanders unless the changes are frequent.

The attention is involuntary—or without the power of the will. It must be "caught" or "attracted." The pupil is really unconscious of the fact that he is paying attention at all. The burden is on the teacher. If the pupils do not pay attention,

do not blame *them*. Let the teacher wake up and *change* the method of teaching. *Interest* is the key to attention. The child's *interests* are few, hence its attention is brief—fleeting.

Closely related to the pupil's faculty of *attention* is his limited *vocabulary*.

The Beginner, being a non-reading pupil, has, of course, very few words at his command. Those that he has are, as a rule, simple words, and relate to the simple things of home and nature, to objects and simple habits and relations. It is generally estimated that the non-reading child has about three hundred words at his command. To use words beyond the child's comprehension is to lose its attention. How easy for the teacher to use a word that means nothing to the child!

(2) *How to deal with brief attention.* The Beginner's teacher must plan for variety and simplicity.

(a) *Variety* helps to hold attention. Variety is gained in teaching lesson truths by using the story, pictures, songs, quiz and drill, and frequent reviews. With this couple *activity* on the part of the pupils, having them march, sing and handle objects, or make the simple things provided for in the Hand Work for Beginners. Thus interest is aroused and maintained, and INTEREST is the KEY to ATTENTION.

(b) *Simplicity* is essential in holding the Beginner's attention. It is indeed the expert teacher who is able to get down on the plane of the child's limited understanding and present the truths of the Bible so as to awaken interest and catch the attention. It is really impossible to present a Bible lesson *too simply* to Beginners. Much so-called "teaching" of Beginners results in only wonder on their part. They hear the words but understand nothing.

Break the "bread of life" into tiny crumbs. Test the work at each step to see whether or not the children understand. Review, quiz and correct false impressions that may have been made. The proper equipment helps greatly to secure attention. Have a separate room for the Beginners; at least,

have a curtained-off space. This shuts off many distractions and gives the teacher a chance to catch the pupil's eye. What the pupils see catches their attention more than what they hear.

II. CURIOSITY.

(1) *The Beginner has curiosity.* Show a child an object and at once two questions are asked: "What is that?" and "May I have it?" The child wishes to know all that you will tell about the object; then he wishes to have it, or handle it, that he may *know through touch* its size, weight, shape, etc. Thus the God-given characteristic, curiosity, is indeed the "mother of knowledge." How else would the child ever learn? The child has everything to learn; God has endowed him with this thirst for knowledge. Questions growing out of curiosity indicate mental hunger.

(2) *How to deal with curiosity.* Make use of it in teaching. Shall the teacher repress it? Certainly not; rather, the wise teacher will stimulate it. Make large use of objects and stories.

(a) Hold up the picture or object, lead the pupils to ask all about it; answer their questions while weaving in the truth about it. Tell the story to the interesting point, then show the picture. Draw a blackboard diagram, however crude, meantime telling the story. The pupil's imagination will fill in the details.

(b) Every child loves a story and understands the significance of the opening words, "Once upon a time." Begin thus; pause a moment; curiosity will be excited—then tell the story.

B. F. Jacobs of Chicago was seen one busy week-day morning, with his little grandson, going through a great power house. A friend asked him how he found time to do this. Mr. Jacobs replied, "My little boy is beginning to ask why the big wheels go round, and I want the privilege of teaching him it is God that makes them go."

III. MEMORY BUT SLIGHTLY DEVELOPED.

(1) *The Beginner has memory—but slightly developed.* The Beginner remembers, but memorizes very little. Memorizing requires application. This the Beginner has not yet developed. What a Beginner remembers must be very simple and often reviewed.

These pupils are more “eye-minded” than “ear-minded.” It takes time and much review to fix in the memory names and words correctly related to the things and ideas they represent. Many adults are but poorly equipped along this line.

(2) *How to deal with the Beginner's memory.* Seek to make impressions *rather* than to teach a mass of facts. Recognize the limited power of memory and expect no real memorizing from Beginners.

Use the Beginners lessons, which are carefully prepared with this characteristic in mind. A few simple themes are presented each quarter, under which are some brief, simple memory verses; just a few and very easy. These should be reviewed many times, and illustrated with simple Bible stories.

IV. IMAGINATION “RUN RIOT.”

(1) *The Beginner has imagination “run riot.”* A child came in from seeing the circus parade for the first time and told of marvelous things he “saw.” The gilded carriages and spotted ponies were all built together into a wondrous combination—the like of which would astound the nations. Should he be punished for lying? No. He “saw” all he said he saw. But he saw it with his golden, glowing imagination.

The child's imagination is “imagination run riot,” or *fancy*. By means of it, the child lives in “wonderland.” Imagination, like a magic wand, changes boxes into castles, sticks into princes and princesses, etc.

This is why it loves the fairy story. By imagination, the child steps over into the story and becomes the leading character; it experiences all that is related as happening—laughing if the experiences are happy, crying if they are sad.

By means of this great faculty, Bible truths in story form impress children even more than they impress adults. It is a most sacred faculty; our conception of heaven and its beauties and glories depends upon the picture the imagination paints of it.

(2) *How to deal with the Beginner's imagination.* Present the lesson truth always in story form. Plan the story carefully. Make it appeal to the imagination through its charm of description, its climax, and its satisfactory outcome. Make the story the vehicle for carrying to the child's heart thoughts of God's love, power and protecting care.

The teacher of Beginners must be a good story teller—or fail to teach.

III.

CONSIDERED SOCIALLY, THE BEGINNER PLAYS ALONE RATHER THAN WITH OTHER CHILDREN, AND IS SELF-CENTERED.

I. PLAYS ALONE.

(1) *The Beginner plays alone* rather than with other children. Froebel gives play the first place in the child's educational development. Play reveals the presence of elements essential to character—such as kindness, coöperation, skill, agility, team work, etc. The teacher should study play as an index to congeniality. Watch the little child play. It is happy with its own toys. Other children come near and it hugs its playthings to itself and at once becomes unhappy. It is self-centered; thinks only of its own wants, pleasures and feelings. It has not yet developed a sense of organization or coöperation. These come later in life.

(2) *How to deal with this characteristic.* In the Sunday school, plan to give the Beginner, as far as possible, individual attention and personal teaching. This is made possible by proper grading and an adequate teaching force.

For best results, grade the pupils closely by years; those three and four years old should form one class; those five

years old should form another class. Have a teacher for each class, with extra "helpers" if the classes are large.

II. SELF-CENTERED.

(1) *The Beginner is self-centered.* In a preceding paragraph it was stated that the little child "plays alone rather than with other children." As a reason for this it was stated that the child is "self-centered," and thinks only of its own wants, pleasures and feelings.

Listen to its talk—it uses the personal pronoun always; it is "I," "Me," and "Mine."

Its little world is bounded by its own personality. It speaks of "My Sunday school," "My teacher," "My classroom," "My moon," "My"—everything. This is not *selfishness*—which develops in older pupils. It is the self-centered nature of the child. God has ordered it thus. With the child's limited knowledge and experience, it could not be otherwise. Out of this may develop the *self-sacrificing* spirit, so much admired in older pupils, or the *selfish* spirit, so much deplored.

(2) *How to deal with the self-centered child.* Make the teaching very personal. Use this characteristic as a basis for teaching a higher truth. They may be taught that Christ wants to be their Saviour and that they should love and trust him as such.

IV.

CONSIDERED SPIRITUALLY.

I. THE BEGINNER IS IMPRESSIONABLE.

(1) *Considered spiritually,* the Beginner is at least open to religious impressions. To make and deepen these impressions and to direct them towards Christ is the chief work of the teacher of Beginners.

Note some of the inherent qualities of childhood upon which the work of the teacher may be based:

(a) The child can easily learn some of the fundamental teachings about God, such as: His loving care; his power as our Maker, Preserver and Protector; his hatred of sin; his holiness, his omniscience; his gift of his well beloved Son; the necessity for reverence for his name, his day, his house and his Book.

(b) The child easily acquires a natural reverence for the manifestations of God in nature, as: The power of the wind, the roar of the thunder, the flash of the lightning, the beauties of the rainbow, the unseen power moving things that are seen.

(c) The child readily learns to fear the results of evil doing, the disapproval of parents and teachers—all of which may lead to conviction of sin and conversion.

(d) The child by nature imitates what he admires. Under right teaching this may lead to imitation of the good rather than of the bad, and ultimately to the choice of the Christian life and service.

It is all-important to remember that imitation should be safeguarded by conversion. Imitation without regeneration leads to Phariseism.

(e) The child by nature trusts and loves. The daily home life is one of trust and love of parents and loved ones. "Child-like faith" has become proverbial. As children can trust and love parents, so they can learn to trust and love Christ as Saviour and Redeemer.

In the light of the above it is evident that children are easily and readily impressed by religious teaching. As is commonly said, "They are naturally religious"; not naturally Christians, however. Natural religion is not sufficient; it is at most deistic, but not Christian. Heathen tribes are religious, but not Christian. So, when it is said that children are naturally religious, it means simply that they have capacity to know and worship God, but by no means that they naturally possess spiritual religion, as provided for in the New Testament. Through proper teaching, these children may be led to an

early acceptance of Christ as Saviour, if the Holy Spirit shall early convict them of sin.

(2) *How to deal with the impressionable child.* Recognize the importance of making the right impressions. Seek to properly teach the fundamental truths about God, as suggested above. Through song service, prayer service, offering service, memory verses and lesson story make and deepen the impressions. Do well the work of teacher, adapting the material to the limited capacity of the pupil. Let all that is done be permeated with the spirit of prayer and reverence.

Because of the child's tendency to imitate, possibly never does personality in proportion to teaching count as in the Beginners Department. The teacher cannot be too solicitous about her own bearing before these children.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

1. What is restlessness? Give two ways of directing it.
2. Give proof of the child's dependence. How deal with it?
3. Why is the child's attention brief? What of its vocabulary? Give two suggestions for dealing with brief attention.
4. How is curiosity related to knowledge? Give two suggestions for dealing with it.
5. Why can Beginners not memorize? How deal with Beginners' memory?
6. Why does a child love a story?
7. Illustrate play as an index to congeniality. How deal with play?
8. Illustrate the self-centered instinct of a child. How deal with it?
9. Name five qualities of children upon which spiritual teaching may be based.

LESSON II.

THE PRIMARY DEPARTMENT—AGES, 6, 7, 8.

KEY WORD—"Do."

I.

CONSIDERED PHYSICALLY, THE PRIMARY PUPIL IS ACTIVE AND IS LESS DEPENDENT THAN THE BEGINNER.

I. ACTIVE.

(1) *The Primary pupils are active.* In the Beginner the pent-up bodily energy manifests itself in pure restlessness; that is, energy expended with little direction on the part of the pupil toward definite ends.

In the Primary pupil it is *activity*. This implies a development from restlessness into a period of increased, all-around power directed by mind and will. Activity implies a tendency to *use* the bodily powers rather than to spend them. In a moral sense it suggests a love of useful employment. Restlessness implies a waste of energy; activity, the use of energy in accomplishing definite ends.

This characteristic is easily recognized in pupils of this period. Watch the boy direct his energy toward hitting a target, or cutting his name in that tall rock, or teaching his dog to jump through a hoop. See that girl making her doll a dress, or pasting pictures in a scrap book.

(2) *How to deal with this activity.* Plan for two things:

(a) To provide a program made up of relaxation exercises, or "escape valves for pent-up energy," through songs, marches, gestures and changes of position.

(b) To make these exercises help teach the truth of the lesson. For example, the same truth may be impressed by a

story, a song, a march, a picture exhibited, or by outlining a diagram on the blackboard while the story is being told. Also by the manual work provided for the pupils to do.

II. LESS DEPENDENT.

(1) *Primary pupils are less dependent* than the Beginners, The Beginner is dependent upon mother or nurse for its everyday needs. It goes to Sunday school holding the hand of its companion.

We notice the Primary pupil is more independent, or self-helping. It can help dress itself, fasten its own shoes and carry its own books. Yet it is not altogether independent, for it needs the help of parent and teacher in some things. It will hold the hand of its companion if the road is rough or the street crowded. School life and the playground have contributed much to this growth and independence.

(2) *How to make use of the growing independence of the Primary pupil.* Recognize and plan for it in two ways:

(a) *In the organization.* The organization of the Primary Department should be planned for a larger attendance than that of the Beginners Department because the pupils are stronger physically and in better health. Weather conditions do not so easily interfere. Growth in confidence means less timidity and more activity on their part—such as better singing, marching and reciting.

(b) *In the teaching.* The teaching possibilities in the Primary Department show a marked advance over the Beginners Department. These pupils can be assigned simple duties and will perform them. For example, they can learn and recite memory work, write short sentences on the blackboard, read selections, carry messages, papers and flowers to the sick and absent, do the hand work provided for the home study of the pupil.

II.

CONSIDERED MENTALLY, THE PRIMARY PUPIL HAS ATTENTION
GROWING IN POWER, STRONG CURIOSITY, MEMORY RAPIDLY
DEVELOPING AND IMITATIVE IMAGINATION.

I. ATTENTION.

(1) *Attention is growing in power.* Along with the growth of the other powers of the Primary pupil is a marked growth in the power to give attention. Possibly the greatest single outside influence contributing to this is the training received in the day school. The pupil becomes accustomed to studying and learning lessons and to giving attention to the instruction of the teacher.

Note two elements entering into this growth of attention:

(a) A new interest in words, the pages of books, and in literature in general. This results in an increased effort to read and study.

(b) A growth in the ability to pay voluntary attention; that is, the ability to hold the mind by force of will to the task. This power is developed only in a small degree in many pupils, yet the development has begun. Many pupils eight years old can fix their attention for periods of considerable length.

Interest is the key to attention. In the Primary pupil it completely controls the involuntary attention and largely controls the voluntary. That is to say, this pupil will *study* best of all the things in which he is interested.

(2) *How to deal with this growth of attention:*

(a) *Increase the teaching material*, both in the amount and the quality. Do not give the Primary pupil the same simple things that are given to Beginners. Match an increase in the pupil's ability with an increase in teaching material, else it will have little interest for the pupil. The Graded Literature for Primaries is prepared with a view to matching ability with teaching material.

(b) *Memory work* is beginning to have a place along with the lesson story. This memory work is for home study and for drill and review in class. Have the pupils make books of the lesson papers containing the hand work which are given each Sunday. Have them illustrate by hand work and drawings the story of the lesson of each Sunday.

II. CURIOSITY STRONG.

(1) *Curiosity is strong in the Primary pupil.* In some pupils of the first year Primary, it will be less marked than in the others. Each succeeding year will likely show a growth in curiosity in every child. Pupils of this age are continually asking, "What is that?" "Where did you get it?" etc. They are commonly called "walking interrogation points."

Like bodily hunger, there is an ever-present mental hunger that must be satisfied.

Curiosity manifests itself also in tearing down things, picking things to pieces, watching processes of construction and attempting to make things. Hence the pupil's love for blocks and toys that come apart.

The child is a "little scientist," and if encouraged may make great development in learning to construct things.

It is told of Edison that when a boy he tore to pieces many of his father's tools and appliances that "worked." His father bought him more things to tear up and taught him to put things together.

(2) *How to deal with curiosity.* Plan to awaken it concerning the things to be taught. Plan to cause the pupils to ask, "What is that?"

Every teacher should make great use of pictures and objects to awaken curiosity. When the pupil asks "What?" then teach the lesson connected with the picture or object. The wise teacher will keep the picture or object hidden until the time to use it; once used, it has served its purpose except for review. The teacher must bring something new next time.

Hand work stimulates the love for making things, and creates a desire to know all about the things to be made.

Pupils love to "Do," and learn much by doing.

III. MEMORY DEVELOPING.

(1) *The Primary pupil's memory is rapidly developing.* It is "becoming tenacious." The day school studies have helped much in this development. Pupils six, seven and eight years old develop greatly with each succeeding year and memorize with ease and much pleasure.

These pupils have "verbal memory." The pupil can memorize sentences containing words whose meaning they do not understand. Verbal memory is greatly helped by review and drill. Teachers should have the pupils to go over the memory selections many times. Each repetition deepens and fixes more firmly the impressions. Once well "pressed in," the mind retains the facts and they can be recalled with ease.

(2) *How to deal with the Primary pupil's memory.* Use the choice memory passages from the Bible, the selections of facts about the Bible, the hymns, catechisms, etc., which are furnished in the Graded lessons. If the Uniform lessons are used, the Supplemental lesson in separate pamphlet form will furnish splendid material for memory work. In either case, the selections given are the work of experts who have studied the needs and powers of the pupils and are planned to meet the needs of the life in these particular years. These selections are so planned as to match the ability of the pupils to learn and appreciate them, if properly explained or "developed" by the teacher.

How teach these lessons? Give the first few minutes of each lesson period to drill upon these selections. Drill the pupils both individually and as a class in concert.

The teacher should, of course, explain the thoughts involved and the meaning of the words or difficult passages. By stories, illustrate the truth involved. For example, when the memorizing of the twenty-third Psalm is completed, the pupil should

have had its meaning explained and illustrated in detail, and he should be able to intelligently express it himself.

IV. IMITATIVE IMAGINATION.

(1) *Primary pupils have imitative imaginations.* These pupils observe people and imitate them, usually imitating that which they admire. It is easy to observe the fondness of children of this age to "play like" someone else and act out the peculiarities of others. We commonly say that they are "little monkeys." By imagination the child becomes the person imitated and to some degree thinks and feels like that person.

Proof of the child's delight in imitative imagination is seen in its play and its conversation while playing. Watch the boy play "grocer man," and be the grocer for the time being. Watch the girl be a mother to the dolls—or a sister, and, if necessary, a father, assuming the attitude of each and using language appropriate to each.

(2) *How to deal with imitative imagination.* Stimulate it; rightly direct it; utilize its great effectiveness which lies in the fact that it leads to action. This deepens the impression and leads to habit formation.

Have regard for imitative imagination in planning both the general exercises of the department and the teaching of the lesson.

(a) The general exercises should lead the pupils to "do like" their teachers in certain activities. Teachers lead in reverent songs and prayer service and pupils follow the example in attitude and movement. Teachers set the example in welcoming new pupils or absentees and pupils learn the lesson of fellowship. Teachers teach missions and benevolence and lead pupils to make gifts, send flowers, etc.

(b) The teaching should be chiefly by the story method. The story stirs the imagination and leads to imitation. The child by imagination becomes the chief character of the story and lives out all this character says and does. Watch the effect

on the child's feelings as a story is told, and note how it laughs or cries through sympathy with the different experiences.

In this is found one of the chief values of the story, especially the mirror story, in which the child sees its own career set forth. A mother noticed her little son doing especially nice things for his brother; listening to their conversation, she found him telling the story of Joseph's kindness to his brothers. She recognized the story as the lesson for the previous Sunday, and understood.

Punishment may fail where the story will succeed. It teaches by indirection—often the most effective way. A little fellow had kept back part of his offering, intending to spend it. The teacher that morning told with great effect the story of Ananias and Sapphira. The boy saw the effects of lying and stealing. After the class, he timidly came to the teacher and dropped the offering in her hand.

III.

CONSIDERED SOCIALLY, THE PRIMARY PUPIL PLAYS WITH COMPANIONS AND IS SENSITIVE.

I. PLAYS WITH COMPANIONS.

(1) *The Primary pupil plays with companions*, as contrasted with the Beginner, who prefers to play alone. The Primary pupil has advanced in sociability. This advancement is especially rapid after starting to day school.

Note two apparent benefits of play:

(a) Play is an essential all-around training for both body and mind. Through vigorous exercise, play strengthens the body, trains the eye, develops the power of quick decision and bodily control.

(b) Play develops the spirit of coöperation. It develops team work and devotion to a given end which all concerned wish to see accomplished. It tends to self-subordination, to exalt the common good, to teach friendly rivalry between sides,

or teams, and how to accept in proper spirit either victory or defeat. These are essential elements in character building.

"Waterloo was won on the playgrounds of Eton." Sham battles train for real battles. Kindness and fairness in play lead to kindness and fairness in business.

(2) *How to deal with this characteristic.* Utilize this development:

(a) By having the grades of the department to march, sing and recite together.

(b) By having the fellowship service, in which the children join hands in welcome to a new pupil or a returned absentee.

The social spirit, regard for others, is developing. This is a valuable element in the development of the naturally self-centered child.

II. SENSITIVE.

(1) *The Primary pupil is sensitive to surroundings.* This is true in a measure of all periods of life. Yet the Primary pupil is especially impressionable and at the same time lacks the ability to discriminate carefully. Its nature is open to receive all impressions, whether good or bad. Surroundings and personal influence count for more possibly in this period than in any other.

(a) *Sensitive to surroundings.* The happy day for the child is the bright day when it can play out of doors. The rainy day is the unhappy day. Smile, and the child smiles back; frown, and the child runs away. The bright room, with its beautiful pictures, flowers and suitable furniture means to the child quiet, happiness, restfulness, love for the school, and a desire to do what the teacher wishes.

Through the senses the impression is made. The child cannot explain it, but feels it. Look at the splendid equipment of the Primary Department in a modern day school and understand why some children do not care to go to the dingy, uninviting place some Sunday schools provide.

(b) *Sensitive to personal influence.* The child nature opens and develops in an atmosphere of love and sympathy. The teacher who does not love children is a misfit as a teacher of children. Love and sympathy are the keys to the child's heart.

Pestalozzi insists that "the essential principle of education of children is love." Froebel taught that "the essential method for the child is play." "Love and play." The child learns best when its tasks are accomplished in the spirit of play, directed by a loving teacher.

(2) *How to deal with the sensitive nature.*

(a) Get the surroundings right. Contend and work for a suitable room properly equipped. If necessary, invite the children's parents to a reception in the dingy or dark corner or damp basement, where the classes meet. Start a movement for better quarters. In pleasant weather take the children out of the house into a tent.

(b) Teachers, officers and helpers may do well to meet together occasionally to consider matters relating to the program. What kind of atmosphere does it create? That of reverence, order, worship? The superintendent of the department should give much thought to this. Individual workers should strive to set an example that will influence the pupils to do and be what the teacher would have them do and be.

The teacher's attitude of reverence in prayer, in handling the Bible, in singing, etc., will most effectively teach reverence. The teacher's example of self-control will bring order more quickly than scolding will. Demonstration is worth more than exhortation.

IV.

CONSIDERED SPIRITUALLY.

I. CONVERSION IS A POSSIBILITY AMONG PRIMARY PUPILS.

(1) *Is conversion a possibility* with a child six, seven or eight years old? With some pupils it certainly is. Many

conversions occur during the seventh and eighth years. A few occur earlier.

There is a great need, then, for the right attitude toward child conversion. Especially is this need urgent upon parents and teachers. All in the home, in the Sunday school and in the churches should welcome it and strive to bring it about.

If it is God's will that a child shall be saved and the Holy Spirit leads it to express a desire for salvation—then *that* is God's time, the best time and the easiest time to lead the child to Christ. Let no one hinder but let all help. In every way possible help them to take each step rightly and understandingly.

Win the child to Christ, and you have won a soul plus a life.

(2) *How to deal with the Primary pupil spiritually.*

(a) The teacher's attitude should be one of willingness and even anxiety to be used of God in the salvation of the pupils. Praying for their salvation, she should definitely seek to win them to Christ by personal influence and proper teaching.

(b) The teacher's work is to rightly teach the pupils and train them toward Christ; in every way possible to prepare them for conversion. With great care teach the memory verses on sin, salvation, repentance and faith. These are purposely given to lay a foundation of proper Bible instruction leading to conversion. Be sure the pupils know how to be saved as the Bible teaches it, being thoroughly familiar with the memory verses telling how to be saved.

Much depends upon thorough teaching. Should the pupils not be converted in the Primary Department, their early conversion in the Junior Department may depend much upon the good foundation laid by the teaching of the Primary teacher.

Caution. Never be guilty of saying to a child seeking the Saviour, "You are too young," or "You are not good enough." Nor be guilty of saying at once, "All right; you are a good child; come on and join the church." Salvation is for those only who sorrow for sin and trust the Saviour. Lead them to Christ before leading them into the church.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

1. Define activity. How deal with it in the Sunday school?
2. How make use of the growing independence of Primary pupils?
3. Give two elements which enter into the growth of the Primary's attentive faculty. How deal with this faculty?
4. How does curiosity manifest itself? How deal with the child's curiosity?
5. Discuss the Primary's memory "becoming tenacious," and "verbal memory." How deal with it?
6. Give proof of the child's power of imagination. How deal with it?
7. Give two apparent benefits of play. How deal with it?
8. To what two influences is the Primary pupil sensitive? How deal with the sensitive pupil?
9. Discuss conversion as a possibility among Primary pupils. How deal with it?

LESSON III.

THE JUNIOR DEPARTMENT—AGES, 9, 10, 11, 12.

KEY WORD—"GET."

I.

CONSIDERED PHYSICALLY, THE JUNIOR PUPIL IS ENERGETIC, AND GROWING INDEPENDENT.

I. ENERGETIC.

(1) *The Junior pupil is energetic.* The Junior period, from nine to twelve, is marked by most rapid growth of mind and body. The Junior pupil *grows*; you can "almost see him grow." In no two years of this period are the pupils at all the same physically, so marked is the development if the pupil is normal. They are "getting" bodily vigor, growing in size and strength. They are "getting" mental equipment, acquiring knowledge of varied kinds. In each succeeding year, the advance in all lines is greater than in any previous year.

Resulting from this growth of bodily powers, each year brings in a "new invoice of energy." Evidence of this energy is seen in "power *forcibly* expressed;" hence the boys and girls are noisy—"young tornadoes." They talk and laugh loudly; prefer shouts to whispers; energy is evident in all their actions. They are happiest when their bodily powers are "forcibly exerted."

Upon the solution of the problems growing out of *energy* depends the large part of the Junior worker's success. It must be reckoned with, properly harnessed and directed.

(2) *How to deal with energy.* Two ways:

(a) Let the teacher assume the attitude of a "moral policeman," and attempt to repress it. Result: explosion on all sides. "Energy will out."

(b) Let the teacher *plan to direct this energy* toward useful, happy ends. Result: coöperation, busy pupils, interest, enthusiasm and delightful results in Bible study and class activity.

Note some forms of activity: Pad and pencil work, by which the pupil reproduces, in part, what the teacher teaches; lap-boards or small blackboards for hand use during class time; map-making, either in sand or clay or with other material for modeling; Bible drills, reciting Scripture passages in concert from memory, or rapid searching in Bibles for passages.

Proper grading greatly helps in dealing with the energetic Juniors. Grade as follows: Separate boys from girls; grade on the age basis, each year forming a grade, making, of course, four grades. If there are pupils enough, make two or more classes of one age and sex. Have not more than six or eight Juniors to a class. Assign teachers to a given grade, and have them specialize on the needs of pupils of that age and sex.

Result: Classes are small; the problem of management is reduced to a minimum; teachers become experts in directing the energies of the pupils.

II. GROWING INDEPENDENCE.

(1) *Junior pupils have progressed* considerably beyond the Primaries in independence. In the general care of themselves and their ability to satisfy their wants, they need no help from nurse or parents. The Junior pupil goes to school alone, in all kinds of weather. He can manage the bicycle or pony. Cares for little brothers or sisters and feels honored to be intrusted with them.

(2) *How to make use of this characteristic.* Recognize it and treat the pupils accordingly. By all means do not call them "children." Call them "boys" and "girls." They are no longer *children* and they know it. Avoid the "petting" and "coddling" methods—especially with the older Juniors. Recognize their ability to behave well and expect them to do so. Appeal to the best that is in them; compliment their good qualities. They respond splendidly to such treatment.

II.

CONSIDERED MENTALLY, THE JUNIOR PUPIL HAS THE POWER OF
VOLUNTARY ATTENTION, IS INQUISITIVE, HAS VERBAL
MEMORY AT ITS HEIGHT AND IMAGINATION
"TONED DOWN."

I. VOLUNTARY ATTENTION.

(1) *The Junior pupil can render voluntary attention.* This pupil has reached the period in life when it is possible to really *pay* attention; or, to render voluntary attention, which requires the exertion of the will.

While this power may be weak in the first years of the Junior period, yet it is increasing continuously. At the age of twelve it should be well developed.

Resulting from the above is the power to do real study. In the day school, Juniors are required to do real study.

(2) *How to deal with the power to render voluntary attention.*

(a) Encourage *real study* on the part of the pupils. The Scripture text is most worthy of the pupil's voluntary attention. Bible truths can be learned by study, but hardly otherwise. Do not suffer by comparison with the day school teacher in this. Too long the Sunday school teacher has been satisfied with irregular attendance, lack of home study, and inattention in class. Graded lessons and trained teachers are a protest against this. They give promise of a better day when Sunday school teaching will mean genuine interest, and real study by the pupils from the Juniors up.

The "Key Word" of the Juniors is "*Get.*" They are in the getting time of life. They can "get" the Bible. Teachers should assign the lessons, expect them to be gotten, call for the information, use it in teaching and compliment those who do the work. This plan is calculated to bring the pupils to give the lessons some real attention.

(b) Properly recognize those who have done real study. This will do much to awaken attention and lead the pupils to put forth some effort to learn the lessons.

Possibly the most difficult part of the work with Juniors is to get them to master the memory selections. A little public recognition at the end of the quarter will greatly stimulate them. Have them recite some selections before the school. When they have done some good manual work, make a display of it. Have the pastor or superintendent to call attention to the points of merit.

II. INQUISITIVE.

(1) *The Junior pupil is inquisitive.* The word is derived from the Latin word meaning "searching into." Juniors go beyond the "what" to the "why" and "wherefore" of things.

What the Junior already knows leads him to seek further information and to ask the reasons for things, as "How can it hail in the summer time?" He also asks the motives underlying actions, as, "What made them have a civil war, anyhow?" He asks the definition of strange terms, as "Pa, what is a pessimist?" He asks the explanation of causes and effects, as, "Why does the thermometer not freeze up in the winter time?" He inquires into curious facts of nature, as, "Why are cows' horns crumpled?" "Why do crawfish crawl backwards?"

(2) *How to deal with the inquisitive pupil.* Recognize the teaching value of this characteristic and prepare the lessons with it in mind. Since it is hunger for knowledge—it is not to be repressed. The best possible appeal to many pupils is through this gateway.

(a) Use the proper point of contact. Nothing so completely arouses the pupil's interest, from the beginning to the point of asking questions.

This point of contact may be an experience, a story, a picture that requires an explanation, a blackboard sketch, a prob-

lem—any simple thing that awakens the inquisitive nature of the pupils and leads them to seek the real truth of the lesson.

The "sacrifice hit" in the baseball game once caught the attention and aroused the interest of a class of boys when the lesson was "The Stoning of Stephen"—Stephen sacrificing his life that the gospel might be furthered. A chat about approaching examinations awakened inquiry into the lesson on "Peter's Confession"—or how the disciples passed the examination given them by our Lord. A talk about marriage and marriage customs led a class of girls to an interesting study of the "Miracle at Cana."

(b) When questions come that cannot be answered, as many will frankly state that God has not revealed to us all the things we would like to know. We can believe many great truths we cannot understand. Thus lay a foundation for an abiding faith.

If the question is about things that can be known and the teacher has not the information at hand, ask for time to look the matter up, so as to answer fully.

III. VERBAL MEMORY.

(1) *Verbal memory is at its height.* The years nine, ten, eleven and twelve are often designated as the "Golden Memory Period," or the "Plastic Memory Period." What is learned in these years sticks. If the pupil learns it *now* he will always have it. "Scratch the green rind and the scarred oak will tell of thee for centuries to come."

The tenacity of the Junior's memory is explained as follows: In the Junior years it is possible for the first time in life to memorize by the two processes which result in memorization—namely, repetition and association of ideas.

These two processes combine in the Junior period. Before the Junior years—the power of association of ideas not having developed—memory is by repetition. By much review, words and facts are "pressed into the plastic brain cells." This process continues during the Junior period, as the brain cells

are still plastic. The Junior has a splendid "verbal memory"—the result of repetition.

After the Junior years, memory is by association of ideas and less and less by repetition. Brain cells are no longer plastic to retain words as a result of review. Facts are retained almost wholly by association with other facts. This faculty develops during the Junior period.

Hence, the Junior has a *double chance* to memorize—for his brain cells are still plastic to receive truth by review, and the power to associate ideas is developed. In no other period of life do the *two processes so completely unite*. The Junior period is then indeed the "Golden Memory Period." Verbal memory is at its height, and to exercise it is a *pleasure*. Pupils will memorize *something*. What shall it be?

(2) *How to utilize the Junior's power of verbal memory.*

(a) *Pack in the memory work.* Drill, drill, drill! Fix in their memory the facts and words of the Bible, rules of conduct, many proverbs, hymns, etc. Have the pupil say it to you; do not tell it to the pupil. One Junior boy surprised his teacher by saying, "Please give us a chance to say it." They can get it and say it. Give them a chance. Drill the individuals separately; then drill the class in concert. If they can recite it perfectly, they know it. The echo proves how far the voice has carried.

There is provided for each separate year a course of supplemental work, or memory work. Assign it, expect it, call for it, use it in your teaching, commend results. Spend five to ten minutes each Sunday in drilling on their memory work. Teach it in class; try to get home study done on it.

(b) *Utilize the Junior's power to associate ideas* by relating facts to things. This is easily done by taking advantage of the Junior's love for "making collections." The "Key Word" for Juniors is "Get," both by memorizing and by making collections.

Proof of the Junior's desire to "make collections" may be found by looking into that boy's pockets; he carries a little

museum with him; by looking into that girl's room, the walls are lined with pictures, postcards, souvenirs and decorations of various kinds.

The Method. Direct this tendency for collecting things as follows: *Bible geography:* Have the class collect pictures, postcards and curios from Palestine and other Bible lands. *Missions:* Have the class make a scrapbook on China, filling it with pictures, clippings or information in any form that appeals to them. Next year make one on Japan. *Temperance:* Collect facts, stories, pictures and diagrams, showing the progress of the temperance movement. Display these when temperance lesson comes around and have the class explain them.

IV. IMAGINATION "TONED DOWN."

(1) *The Junior's imagination is toned down.* Imagination of the type peculiar to childhood is at its height in the Primary period. That type is fairy stories, myths and "make believe" in their play.

In the Junior period comes a loss of interest in stories of this type. The "golden and gorgeous" does not attract. The Junior's imagination is *toned down*; the pupils are more *matter-of-fact*.

This change is the result of the gathering of information from all sides, the development of the sense of reality and certainty. They know who Santa Claus is; they know about the fairies, too.

The Junior's imagination is kindled by stories of men and deeds; by stories of the heroic in life, and by nature stories. They want "true and true" stories. They are interested in the man and the woman, and what they did. They are beginning to be hero worshipers, and any great feat of strength or heroic sacrifice charms and delights them.

A ten-year-old's grandmother insisted that he listen to her read to him from the Bible. He said, "I will if you will read me the *fightingest* tale in that book."

(2) *How to deal with the Junior's imagination.* Discard highly imaginative and unreal illustrations and use biography, personal experiences and nature stories.

Fortunately, the Bible is the most attractive story book in the world for Juniors. They are charmed with its men and deeds, its heroes and heroines, its martyrs. Such characters stir the pupil's imagination and become his ideals. Hold them up in all their strength and greatness, and lead the class to want to be like them in their good deeds. Make much of the physical strength of these characters, since this appeals to the "energetic" pupil; but magnify the moral strength and hold that up for imitation.

A Sunday school worker was asked to talk to a crowd of newsboys. As a point of contact, knowing that they admired the heroic in men, he asked, "Boys, who was the *nerviest* man that ever lived?" A French boy said, "Napoleon, sir; because he whipped all Europe." But an English boy said, "No, sir; it was Wellington, because he whipped Napoleon." Another little fellow held up his hand and said, "Not Napoleon, sir, and not Wellington, but Jesus Christ, because he died for me when he did not have to."

III.

CONSIDERED SOCIALLY, THE JUNIOR PUPIL PLAYS WITH THE "GANG," AND IS IN THE PERIOD WHEN THE SOCIAL NATURE IS DEVELOPING.

I. PLAYS WITH THE GANG.

(1) *Juniors play with the gang.* In the Primary ages, play is an index to congeniality. In the Junior ages also, play is an index to congeniality; but here it is largely determined by the growth of bodily powers.

Evidence of this is seen in the "gang idea," which means the voluntary "bunching together" of boys and of girls for play that is congenial to each. Growing bodily powers largely

determine this kind of play. Note two distinct results of this congeniality in play:

(a) The separation of boys from girls. They do not "mix well" in this period of life. "Rough boys" do not like to play with the "sissy girls," and the girls hate the "mean old boys." Thus, it is natural for boys and girls to avoid playing together. The boys demand more vigorous games; being stronger than girls, they cannot play gently with them.

(b) The growing powers determine the kinds of play. The playground will show a number of games going on at the same time, with big boys playing together at one game and the smaller boys playing together at other games. The same is true with the girls. Vigorous girls of twelve do not play much with timid girls of nine. The games of each of these groups is determined by the likes and dislikes, or the *interests* of each.

In the games of the "gang," there is very little permanent organization. Whatever organization the game may require is developed on the spur of the moment. Each pupil wants to lead and be the "star player."

(2) *How to deal with this characteristic.* Separate boys from girls, and grade on the age basis, a class to a year. Teachers must study the likes and dislikes, or the interests, of their classes. Teach in the light of these interests and direct the activities of the class along congenial lines. Appeal to the gang spirit to get certain results. The whole class will do what the pupils, singly and alone, would not do. As a class, they will sing a class song, recite selections of supplemental work, go through drills, marches, etc.

(a) *Proper management.* Small classes of boys, taught preferably by men, and small classes of girls, taught preferably by women, will reduce the problem of management of Juniors to a very simple basis. There is not much misbehavior in small classes of the same sex.

(b) *Successful teaching.* The small class makes possible very definite and personal teaching. As much of the Junior

teacher's work must be *drill on memory passages*, small classes are best. The teacher may easily test the knowledge of each pupil and bring each to a thorough mastery of the lesson material.

II. SOCIAL NATURE DEVELOPING.

(1) *In the Junior period, the social nature is developing.*

Along with the growth of other powers in the Junior ages, may be seen the desire for social life or companionship with others. This is hinted at under the discussion of "play," above. The self-centered Beginner develops into the sensitive Primary pupil; in the Junior pupil we find the beginning of the altruistic feeling, or *regard for others*. It is but the beginning, however, and not very general, as boys care mostly for boys, and girls for girls.

Evidence of the developing social nature is seen in the pupil's fondness for the "gang." These pupils are commonly spoken of as "chummy." As yet there is little social distinction, as boys of best homes "club" with boys of less fortunate circumstances, if in the same neighborhood, or on the same ball team, or in the same classes at school.

However, as it is but the beginning of the social awakening, each pupil is likely to want to "star" himself, and be the leader. They have not yet learned to "sink self," and petty jealousies arise.

(2) *How to utilize the developing social nature.* Class organization is the popular plan for meeting and utilizing the "chummy" nature of Juniors. The teacher must lead and direct the organization. In some cases it has been found best to have no president, as every fellow wants the place. Let the teacher lead; appoint committees for one week and dismiss them.

It is easier for a teacher to direct the energies of a whole class toward a good aim than to handle the pupils separately. It is easier to drive a whole drove of ponies than to drive just one unruly one. Why not take advantage of this disposition and use it for the good of the Sunday school?

A class of Junior boys had the habit of coming into the Sunday school one at a time, the first one starting at the opening signal and the last one getting to his seat about the time the opening exercises were half over. The teacher one morning told the story of "Gideon's Band," with its motto, "*Every man in his place, round about the camp.*" He organized the class into a Gideon's Band and they pledged to be true to their motto. Next Sunday they were all in their seats before the school opened, waiting for the superintendent.

Successful class organization depends on: (a) A definite, attractive plan, with weekly reports of progress; (b) the assignment of definite work to the pupils for each week. Keep them busy; compliment them for good work done.

SUGGESTED CLASS SCHEMES.

For boys nine years old:

Name: "Boys' Cadet Corps."

Colors: White, Blue, Orange.

Motto: "Busy, Cheerful, Courageous."

Aim: "Ready for Service."

Verse: "Here am I; Send Me."

Song: "Make Me a Channel of Blessing."

For girls twelve years old:

Name: "Dorcas Class."

Colors: Red, White, Yellow.

Motto: "Full of Good Works."

Aim: "To Help the Needy."

Verse: "Pure Religion," etc. (James 1: 27.)

Song: "Help Somebody Today."

The Sunday School Board, Nashville, Tenn., will send a booklet of class schemes, showing pins for each class, and giving suggestions for boys and girls of each year.

IV.

CONSIDERED SPIRITUALLY.

I. THE JUNIOR PUPIL IS IN THE PERIOD OF GREAT EVANGELISTIC OPPORTUNITY.

(1) *Considered spiritually*, since the Junior pupil is in the years from nine to twelve, he is in the period of great evangelistic opportunity. With the all-around development peculiar to the Junior period, there comes the ability as never before to realize sin and to seek the Saviour. Many Junior boys and girls give satisfactory evidence of conversion.

The Junior period should be fruitful in conversions. Some reasons are:

(a) Conviction for sin usually comes in this period. One day the pupil has a strange, earnest expression, indicating hunger of spirit. The Holy Ghost has convicted of sin. This is the teacher's opportunity to lead to Christ.

(b) Certain general conditions are favorable. The Junior is naturally frank, free to express himself and tender-hearted. He will confess his desire to become a Christian, and is easily instructed and led. He has a well-developed sense of sin and punishment and of future rewards. He can intelligently trust Christ and his promises.

(c) Certain hindrances peculiar to later years have not developed. The pupils have not reached the years of self-consciousness and reticence, when confession of sin is hard to make. They are not yet greatly influenced by the crowd and "what people will say." They are not yet bound hard and fast by sinful habits.

(2) *How to deal with the Junior's spiritual possibilities.* Be keenly alive to them and make the most of the evangelistic opportunities of the department. Teachers and officers of the department should work and pray for the conversion of the pupils before they become Intermediates. Direct every means to this supreme end.

(a) *Proper grading* is a means. When graded on the age basis, boys separate from girls, with teachers specializing on a given age and sex—personal work is easier for the teacher; personal confidence and interviews easier for the pupil.

(b) *Graded lessons* are a means. The material for instruction which they provide bears directly upon the essentials of salvation. This material is planned to fit the needs of these years.

(c) *The separate department* is a means. A separate department makes it possible to utilize special helpers and special occasions in evangelistic efforts. Many pastors go at proper seasons into their Junior departments and with doors closed and distractions shut out, while officers and teachers pray, present the gospel and press it home. In many such departments the majority of the Junior pupils are professing Christians.

Faith and submission are easier before twelve than after. Salvation before twelve means a life saved from "sowing wild oats;" from being wasted in sin. It means a life saved to a knowledge of holy things and trained for service.

To save a boy is potentially worth more than to save a man, on the same principle that a new candle is worth more than one half-burnt out.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

1. Give evidences of the Junior's energy. How deal with it?
2. Give evidences of the Junior's independence. How deal with it?
3. Discuss the Junior's power to do real study. Give two ways of directing the ability to study.
4. Define inquisitiveness and give examples of it in the Junior pupil. Illustrate "point of contact" in teaching Juniors.
5. By what two processes can Juniors memorize? How utilize these two processes?
6. How does the imagination of Juniors differ from that of Beginners and Primaries? How deal with it?
7. Give two results of congeniality in play. How deal with it?
8. Give evidences of "developing social nature" in Juniors. Upon what does successful class organization for Juniors depend?
9. Give three reasons why the Junior period is an evangelistic opportunity. Give right and wrong way to deal with them.

LESSON IV.

THE INTERMEDIATE DEPARTMENT—AGES, 13, 14, 15, 16.

KEY WORD—"Be."

I.

CONSIDERED PHYSICALLY, THE INTERMEDIATE PUPIL HAS LESSENED ENERGY, AND IS SELF-SUFFICIENT.

I. ENERGY LESSENED.

(1) *This is the period of lessened energy.* The Intermediate years cover the period of "*early adolescence*." The term, "*adolescence*," means a "growing up," and is applied to the period of life from thirteen to sixteen, when one is growing up to his proper height, breadth and firmness of fiber; when boys are growing into young manhood, and girls into young womanhood. When they are beginning to "be somebody."

The *marked physical changes* are most apparent. In growth of body, no other period of life compares with this. In a single year, a pupil will "get his growth," running up possibly six to eight inches.

This unusually rapid growth consumes the energies of the body and mind. As a result, the pupil is often listless and lazy. It is the period of *lessened bodily energy*. If the pupil does a "good job" growing, he ought to be credited with having put in the time to good advantage.

Note some physical conditions peculiar to adolescence:

- (a) The heart greatly increases in size.
- (b) The arteries are much enlarged.
- (c) The muscular development is great.
- (d) The limbs greatly elongate.
- (e) The brain reaches its final stage of growth.

Results of the above conditions are: *Laziness* and listlessness, resulting from enlarged arteries, increased blood pressure and general growth which consumes energy. *Awkwardness*, resulting from the rapid growth of the limbs, usually out of proportion to the size of the body. *Carelessness*, and ill-at-ease feeling, because the pupil has not as yet adjusted himself to the new conditions of the body. This causes the pupils to become shy. Some, especially girls, become timid, and shrink from publicity; others, especially boys, become bold and reckless, with a braggadocio and self-asserting manner.

Truly, this is a time of *upheaval*; a period of *storm and stress*.

(2) *How to deal with the pupil under these conditions.* In every way possible, by counsel and companionship, help the pupils to tide over this uncertain time. They are a "bundle of contradictions;" they do not understand themselves. The only certain thing about them is their uncertainty. They do many things from pure impulse—not from meanness. Distinguish between mischief and meanness.

If possible, have men to teach boys and women to teach girls. This makes sympathy and coöperation easy and natural. Give each class a separate room or curtained space, so that it may be as private as possible and shielded from public view.

II. SELF-SUFFICIENT.

(1) *The Intermediate pupil is self-sufficient.* The independent Junior grows into the "self-sufficient" Intermediate. The self-sufficiency of these pupils often causes such expressions as, "He thinks he knows more than his grandfather;" "The young Solomon—in his own estimation;" "You can't tell him anything;" "If she would only behave like her mother does." It has been called the "crazy period;" "the time of the 'giggling girl' and 'bigoted boy.'"

These traits of character are peculiar to this period and do not "just happen so." They grow out of the many conflicting elements striving for mastery in the pupil's life.

Note this: The pupil has suddenly developed *adult powers* of body and mind *without having developed adult judgment*. He has acquired the *sail* without having acquired the necessary *ballast*. The pupil needs nothing so much as experience and maturity of judgment. These cannot be had in a day or a month.

Some results are: *Capriciousness*, which means lack of steadiness of aim; doing the unexpected without any apparent reason. Pupils are a "bundle of contradiction" to themselves as well as to others. *A mild criminality*—a criminality of *deeds*, but *not* necessarily of *purpose*. Many things are done from mere impulse, "just to try it." The pupil can learn only by experience; experience only can teach him much. *Domestic rebellion* and quitting school because of trouble with teachers. This is true especially of boys. At this age many quit and go to work for small salaries—never to go back to school. This is the period of greatest Sunday school and day school leakage.

If parents and teachers are lacking in sympathy and understanding of these conflicting elements; if they criticise always and punish continuously, never lending a helping hand or saying a kindly word; if they become discouraged and lose confidence in the pupil, saying that they are "good for nothing," "no account," etc., tragedies are likely to occur. Some are life tragedies for both parent and pupil. At any cost to yourself, help tide the pupil over this dangerous period.

(2) *How to deal with this self-sufficient pupil*. Parent and teacher should be a patient, sympathetic student of each pupil. There is a "key" to each life. Find it. It is worth while to look long and well. The pupil really wants sympathy, yet tries the patience of all who deal with him.

Since the pupil is self-sufficient and feels his importance, recognize him in every legitimate way. Call on this embryonic governor, or financier, for service. The harder the task the better, if you are really his friend. Sympathize with him and help him; do not be too critical; overlook imperfections; reach after his, or her, heart, for it is easily found and touched.

Remember, this period cannot be avoided in any life; all must go through it; it may be longer in some cases than in others. It is a dangerous, stressful period. As the pupil comes out of it, he will likely go through life.

II.

CONSIDERED MENTALLY, THE INTERMEDIATE PUPIL HAS VOLUNTARY ATTENTION MUCH STRENGTHENED, IS INVESTIGATIVE, HAS MEMORY BASED ON ASSOCIATION OF IDEAS, AND A LOVE FOR IMAGINATIVE LITERATURE.

I. VOLUNTARY ATTENTION STRENGTHENED.

(1) *Voluntary attention is much strengthened.* The rapid development of the Junior period brings the pupil to the Intermediate years with the ability to pay voluntary attention. This faculty is greatly strengthened by the development of an important characteristic—namely, the reasoning faculty.

Reason manifests itself in ability to reach conclusions, or “make up our minds” *because* of certain “reasons” or “grounds.” From given “premises,” conclusions are reached, as: “(a) All solids expand with heat; (b) iron is a solid; (c) conclusion—iron expands with heat.” This form of reasoning is called “deduction.” There are other forms equally interesting. The mental processes, however, are essentially the same. Reasoning is the last and most elaborate of the forms, or stages, of thought. It begins here and finds its fullest development in the mature years of the adult life.

While the above is true, yet there usually comes into each Intermediate pupil’s life a period of a year or more when he is mentally sluggish. Usually it is the year in which he grows most rapidly.

This pupil will take a “slump” in his school work. Studying becomes a burden and books become a bore. Strange to say,

the day school duties are much heavier in these years than in any others, and the pupils are loaded down with text-books. The result is many quit school. Parents and teachers lose patience. Boys go to work. Girls fail to make their grades and quit.

Realizing this important principle, many of our great day schools take care of this condition by making the book work lighter and putting in various kinds of manual work. Boys spend one hour studying books and the next hour in the shop or printing office or gymnasium. Girls alternate between books and the sewing room or cooking department, or studying flowers or the decorative art. Thus the pupil's interest is maintained and he begins to see the relation between text-books and practical affairs of life. After a year or two, when the body is full grown and normal, there comes a full tide of mental activity in which pupils accomplish magnificent results in their text-books.

(2) *How to deal with this condition in the Intermediate pupil.*

(a) Challenge the best in the ability of these pupils. Assign the work, week by week, and expect real study and real results. The Graded Lessons for these years offer a delightful line of study and memory work. Make much of this. Do not suffer by comparison with the day school teachers.

(b) Discover the lines of interest which appeal to these pupils; teach in the light of this interest. "Interest is the magic key to the pupil's attention and application." Watch for the period of mental sluggishness and make allowances for the lessened mental energy of the pupil. Bring in the concrete as much as possible—as the use of the map, chart, black-board work, hand work, object teaching, etc.

II. INVESTIGATIVE.

(1) *Intermediates are investigative.* Junior pupils are inquisitive; Intermediate pupils are investigative. The Junior

pupil seeks information by asking questions; the Intermediate pupil has developed the spirit of search for information.

Investigation means "inquiry into a matter of knowledge, step by step, or track by track." Investigation is the mental "tracking" of facts. It is the picture of a hunter following the footprints of his game.

This characteristic develops during the Intermediate period. It is exercised along two general lines: (a) Nature, and (b) certain lines of study.

(a) Investigation of nature. The Intermediate pupil watches the building of the bird's nest, the nesting habits of the pair, and the rearing of the young; all along he will make notes of the same. Boys collect birds' eggs, properly arrange them, name them, and note common characteristics and differences. One pupil will find pleasure in investigating insects, another in studying flowers, another in studying minerals.

This kind of investigation proves the "key" to many a dull pupil's life. Dull in mathematics or languages, yet the pupil may have collected stores of information along other lines.

A mother found her "dull" boy spending his time caring for a motley collection of pets. She bought him books on animal life and he became a careful reader. She read and studied with him, won his complete affection and confidence and persuaded him to go to college. He became an eminent scientist.

(b) Certain studies are attractive to Intermediates who have the investigative turn of mind. Chemistry, physics, electricity, engineering, etc., are especially popular. Possibly an added reason is the large use they require of apparatus which appeals to the pupil's love for the concrete and practical.

(2) *How to make use of the pupil's investigative turn of mind.* Relate this tendency to Bible study. Know the pupils who love to investigate and assign work of this kind. Oriental life, manners and customs, offer a fascinating field of study. The flowers, birds and beasts of the Holy Land are interwoven into the Old and New Testament narratives; make a study of these. Make a curio cabinet; these are found in many Sunday

schools; fill it with Palestine flowers, shells from Galilee, cedar cones from Lebanon, and souvenirs of all kinds brought home by travelers. The flowers, shells, etc., can be had through curio dealers.

III. MEMORY BY ASSOCIATION OF IDEAS.

(1) *Memory is now by association of ideas.* We have seen that the Junior period is the "plastic period of memory," the pupils delighting in verbal memory, and memorizing by repetition and association of ideas. However, "association of ideas" with the Junior is but the beginning of this process and is rather superficial, being those easy associations of time and place which require but little effort and real thought.

In the Intermediate years, memory is influenced by: (a) The advance in the power of "association of ideas," and (b) the dawning of reason.

(a) The power of association of ideas is constantly growing. The pupil begins to dislike verbal memory "just for the sake of memorizing," and begins seeking for connection between things. In the early Intermediate years, with the average pupil, association of ideas is based upon the "law of contiguity." Things are contiguous or "touch" in two general ways: In space, occurring together; or, in time, occurring in immediate succession.

(b) In the later Intermediate years, the *reasoning powers* assert themselves and things widely remote in time and space are associated together on the basis of *similarity* or *contrast*. This is the beginning of logical memory, which is the highest form of memory.

(2) *How to make use of this kind of memory in the Sunday school.* Plan for two things: (a) To make the impression as deep as possible, and (b) to associate this impression with other facts and ideas in the mind. These two principles must enter into the process. If in the teaching of every lesson, the teacher could make a "deep impression and a natural association," that lesson would "stick."

One great truth may best form the basis of the lesson. Strive to make a vivid impression with this one truth. Then associate with it facts to be memorized.

If the lesson is "Paul's First Missionary Journey," teach the fundamental truth of Paul's willingness to suffer that the gospel might be spread. Relate to this the names of the places and people mentioned. The pupils will remember both.

The memory work for Intermediates in our modern Graded lessons is a fine example of material arranged on this principle as a basis. The memory work is related to the story, upon the principle of association of ideas. It is the natural and desirable thing to memorize the selections after learning the lesson story.

IV. IMAGINATIVE LITERATURE A DELIGHT.

(1) *Imaginative literature is a delight.* The Intermediate pupil's mind is much occupied with "day dreams," "air castles," "longings of mind and soul," "hero worship," etc. These tendencies result from the pupil's intense admiration of the heroic in life, and of novel and thrilling experiences. In their attempts to "be somebody," the pupils are trying out, in imagination, many and varied experiences.

Imaginative literature feeds the romantic desire, gives new material for "air castles," and affords fascinating heroes and heroines to be admired.

Boys will read the life of Robert Bruce, or Tennyson's "Idylls of the King," and for weeks live in an atmosphere of heroism. To all intents and purposes the boy will be acting out the hero's experiences.

The girl will be dreamy and inattentive in class. Why? She has read "The Lady of the Lake," and she lives now in imagination on "Ellen's Isle." Or she has fallen in love with the hero of some book, and is thinking of the castle and its beautiful gardens of which she is to become the queen.

(2) *How best use this love for imaginative literature.*

(a) Try to counteract the reading of cheap, dangerous stories. The "nickel novel" of many kinds is likely to find a place in the boy's hip pocket. Any "Blood and Thunder" story is attractive—and girls will read stories of this kind, too.

Be alive to this and direct the reading along helpful lines. The Intermediate period is a reading period. If you cannot find out what your pupils are reading, be sure they are reading *something*—likely the wrong kind.

(b) Build up for your Intermediate Department a good section of the Sunday school library, much of which shall be fine *stories* by the best writers; also a good collection of easily-read biographies—many of which are more thrilling than novels—stranger than fiction. Who could imagine a more thrilling life than Yates of "China," or Judson of "Burmah"?

Work faithfully to get these books read. A book that stays on the shelf is of no use to anyone. Speak of the books to the class; have them, one or two at a time, in the classroom open for examination. Have pupils tell briefly the story of the books they have read. Compliment those who read most, and most appreciatively. Of many a book read by an Intermediate pupil, it can be said—

"Only a *book*, but the good it wrought
Can never by pen or tongue be taught;
It ran through the life like a thread of gold,
And the life bore fruit a hundredfold."

III.

CONSIDERED SOCIALLY, THE INTERMEDIATE PUPIL PLAYS WITH THE TEAM, AND IS SELF-CONSCIOUS.

I. PLAYS WITH THE TEAM.

(1) *The Intermediate pupil plays with the team* for the good of the whole. In the Junior Department, it was noted that the pupils play together in "gangs." In these, there is *very little organization*; congeniality is the chief bond.

The Intermediate pupils play in teams; they like "team work." This involves *considerable organization*, as each member of the team fills a certain position, or carries a given responsibility. Also, it involves coöperation, all working for the good of the whole and to accomplish the end in view.

Team work is possible because Intermediates have developed the team spirit sufficiently to "sink self" to a large degree, and sacrifice personal preferences for the good of the organization as a whole. The result is more and better team work in play, and more enthusiasm in the success of the team. There is less jealousy among the teammates and a higher grade of efficiency in all endeavors of this kind.

(2) *How to use this characteristic in the Sunday school.* Separate boys from girls and give them a chance at team work. Team work through class organization appeals to boys and girls of this age. Separate classrooms for each class greatly adds to the efficiency of the class work, as it gives a chance for privacy in planning the work and for distinctive class features without interruption or being gazed at.

Successful class organization depends upon: (a) Definite aims toward which to work; (b) definite plans for accomplishing these aims; (c) definite assignment of work to individuals; (d) call for definite reports each Sunday. The classes may elect their officers and committees.

The teacher must be the inspirer of these activities. Teach the class how to plan and get results in class attendance, lesson study and simple forms of missionary activity. Make this a training for the Christian members of the class, in Christian service.

Caution. Let the teacher be careful not to do the work for the class. "It is better to lead ten pupils to do a given work than for the teacher to do that work himself."

The following are examples of class organization schemes for Intermediates:

Boys fifteen years old:

Name: "S. O. L. Class."

Colors: Orange and White.

Motto: "Serving Others Loyally."

Aim: "To exalt the Sun of Righteousness."

Verse: "I am Among You as One that Serveth."

Song: "Sunlight."

Girls fifteen years old:

Name: "King's Messengers."

Colors: Red, White and Gold.

Motto: "The King's Business Requireth Haste."

Aim: "To Run and Not Be Weary."

Verse: "As Thou hast Sent Me, so I have Sent Them."

John 17: 18.

Song: "Speed Away."

The Sunday School Board, Nashville, Tenn., will send a booklet of class schemes, showing pins for each class, and giving suggestions for each year.

II. SELF-CONSCIOUS.

(1) *The Intermediate pupil is self-conscious.* About the thirteenth year, the pupils become self-conscious. They have passed over the line between childhood and young manhood and womanhood, and they are beginning to "be somebody." They begin to consider their own states and acts. They begin to think much of how they appear to others. For the first time, they make an effort after social life and adjustment to social conditions about them.

The Intermediate pupil wakes up to the influence of the opposite sex. This has much to do with the desire to appear well. Hence the pupil thinks much of personal appearance and manners. Boys begin to groom themselves. Girls are exceedingly fastidious in dress and manners.

This attention to one's self, and this attempt to adjust one's self to others, is the outgrowth of self-consciousness. The

pupil begins to discover himself, especially his deficiencies. His mind is likely to dwell upon his ungainly appearance, uncertain voice and lack of ease and self possession. Outward appearance weighs more with him now than real worth of character.

Under these conditions the pupils show various moods. Note two moods most common and easily recognized:

(a) Some pupils become shy, timid, reticent and retiring. They depreciate themselves and shun publicity. Some even become morbidly sensitive and very unhappy. They feel that they are "nobody" and can never be "anybody."

(b) Some pupils go to the other extreme and become bold, daring, and even brazen. Seemingly, they become desperate over the situation and go to the limit in boisterous and defiant behavior. They feel that they are going to be "somebody," whether or no, and everybody must know about it.

In the experience of some pupils, these two moods alternate. Truly, this is a period of unsettled conditions, of storm and stress, of a zigzag path up the hill of difficulty.

These conditions are the *result of marked changes*, physical, mental and spiritual, peculiar to the adolescent pupil. It is a period of adjustment—all-around adjustment. God has so ordered it in every life. It can neither be avoided nor shortened. Once up this "hill of difficulty," and the road stretches away ever smoother and better to the "years of achievement" in splendid manhood and womanhood.

(2) *How to deal with the self-conscious pupil.*

(a) The wrong way is to blame the pupils for the unsettled condition they are in, and to tease and taunt them about their awkwardness, ill-at-ease manner, uncertain voice, etc., thus adding to their embarrassment. Tragedies have resulted from joking and making fun of these pupils in their homes.

(b) The right way is the kind and helpful way. Parents, teachers and friends who understand the causes of the wonderful changes that are taking place are prepared to extend sympathy and help. Friendship and companionship are most

desired and appreciated by the pupils. Many times a wise friend outside the pupil's family can win the confidence of the boy or girl and steady them in this stormy time.

Failure to sympathize with the boy, especially, largely accounts for the leakage of boys from the day school and the Sunday school, as well as the "domestic rebellion," and the number of boys who leave home at this time of life. Girls are not altogether exempt from this rule.

IV.

CONSIDERED SPIRITUALLY.

I. THE PERIOD OF RELIGIOUS CRISIS.

(1) *Considered spiritually*, Intermediate pupils are in the period of religious crisis. Pupils coming to the Intermediate years unconverted should be objects of much solicitude. Especially earnest efforts should be made to win them to Christ now. They must now be won in spite of obstacles which these years bring.

Note some conditions which make this a time of religious crisis:

(a) *Habits are now getting the mastery.* If the tendency of the life is bad, habits will be bad. Temptations are stronger and sin more alluring because the body is now possessed with the powers and passions of adult life. Hence, bad habits are hard to break, and temptation hard to overcome.

(b) *The pupils are self-conscious*; hence, shy and timid, or bold and brazen. In either case they are less likely to voluntarily manifest an interest in their salvation. Also, being self-conscious, the crowd or "set" will more easily hinder them from making a public expression of interest.

(c) *It is the age of doubt.* In this time of unsettled conditions, doubts easily creep in. The pupils are naturally questioning everything. Doubts do not necessarily mean unbelief.

The fixed points are belief and unbelief. Doubt is half-way between, and the pupil may be led to belief.

(d) *It is the age of truancy.* Statistics show that the fourteenth year has the greatest number of truants and first offenders. Why? Possibly because home, school and society have taken so little trouble to understand the adolescent. Consequently, they have neglected him. This neglect has resulted in the loss of many boys and girls from home, school and society.

Too often at home the boy, especially, is given the back room with the cast-off furniture. At night he leaves it for a more inviting place downtown. In Sunday school he is termed the "bad boy," and treated as such. He leaves it for a more inviting place. At this critical time, which shall it be—crime or conversion?

(2) *How to deal with this religious crisis.* Certainly all the Intermediate workers, the superintendent of the school and the pastor, should be greatly solicitous about the Intermediate pupil who is unsaved.

(a) The teacher's motto should be, "Now is the accepted time; now is the day of salvation." The teacher's one aim should be to make the plan of salvation plain. Every lesson should be a road leading to Calvary. Every opportunity should be used to lovingly and tactfully press home the matter of salvation.

(b) The grading and equipment of the department should make conditions for soul winning as easy as possible. The proper grading is: Separate boys from girls, grade on the age basis, a class to a year, with men preferably to teach boys, and women preferably to teach girls; the classes not to exceed eight or ten in number; each class in a separate room. All these conditions are intended to make possible and easy definite teaching and definite personal work.

(c) The separate classroom shuts out distraction and gives privacy when presenting the plan of salvation or praying with the class, or dealing with the individual pupil after the class.

Also, it enables the teacher to use the pastor or some skillful soul-winner, by having them come into the classroom and speak to the class.

For the pupils who are Christians, this is the time for training in Christian service. Class organization, discussed above, affords an opportunity for some development in this line, especially in missions. Missionary instruction should be coupled with missionary activity. The teacher must lead in this.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

1. State physical conditions peculiar to adolescence and some results. How deal with the pupil under these conditions?
2. Give results of self-sufficiency in Intermediates. How deal with this characteristic?
3. Discuss the Intermediate's power to render voluntary attention. Discuss the causes of "mental sluggishness."
4. Give two general lines of investigation which appeal to Intermediates. How make use of this faculty?
5. In what two ways is memory influenced? How make use of this kind of memory?
6. What tendencies indicate a love for imaginative literature? How make use of this love?
7. Why is team work possible for Intermediates? Upon what does successful class organization for Intermediates depend?
8. Discuss the cause of self-consciousness. How deal with the self-conscious pupil?
9. Name some conditions which make the Intermediate period one of religious crisis. How deal with this crisis?

LESSON V.

THE SENIOR DEPARTMENT—AGES, 17 TO 20.

KEY WORD—"KNOW."

I.

CONSIDERED PHYSICALLY, THE SENIOR PUPIL HAS GREATLY INCREASED ENERGY, AND IS SELF-RELIANT.

I. GREATLY INCREASED ENERGY.

(1) *In the Senior pupil energy is greatly increased.* The age limits, seventeen to twenty, bound the period of "middle adolescence." The pupils are full grown young men and women. The *mind* is in full strength. The *body* has rounded out its full figure. The *muscular development* indicates strength and greatly increased energy. The pupils are capable of feats of strength, both of mind and body.

(2) *How to utilize this increased energy.* Deal with them in the light of their strength and ability. They *do things* all the week long. Lead them to have a hand in the Lord's work, and do things for the kingdom.

Do not appeal to them by saying, "We can help you." That embarrasses a capable man or woman. Like Moses appealed to Hobab, say, "You can help us; we have work for a man like you."

Spur them to best efforts along two lines:

(a) *Class building.* The Senior class today that is worth while is *organized*. Its definite aim in class building is to cover its possibilities in the community. This means systematic committee work for new members, and with absentees. Some classes have a Home Department, for members who work all night Saturday night or all day Sunday.

There should be no letting up. A young man invited his friend twenty-seven times before winning him. When asked why he went twenty-seven times, he replied, "Because twenty-six times was not enough."

(b) *Lesson study.* A class that spends its time and efforts on membership and "having a good time together," to the neglect of earnest study of the Bible, has missed the idea. The *heart* of the whole business is left out. The *test* of a Sunday school class is the amount of Bible knowledge its pupils get. Recognize and utilize the increased mental energy. Expect the pupils to know the lessons.

II. SELF-RELIANT.

(1) *The Senior pupil is self-reliant.* The Intermediate pupil is "self-sufficient," a term which indicates a dangerous and stressful period of his development. Out of this period of uncertainty, the Senior pupils emerge with experience enough to "steady" them. They have acquired "ballast," and their behavior is that of men and women. They can be relied upon. Having discovered their own powers of body and mind, they know what they can do. Character is practically established, and habits are fixed. Hence, these pupils are self-reliant.

As a student, or in business, the pupil has likely "struck his gait," and demonstrated skill and ability in some special field of endeavor. Many pupils in this period are making their own living. If the pupil has not yet attained a creditable place in some line of activity, the teacher may be sure that in his heart is an ambition to do so.

(2) *How to deal with this characteristic:* (a) Recognize this trait for its full value, and (b) utilize the powers of the pupil.

(a) Recognize the Senior pupil as possessing ability and developed powers upon which he relies in everyday life. To fail to do this is to miss the proper basis upon which to deal with the class. The pupils are no longer "boys" and "girls,"

but "young gentlemen" and "young ladies," and they expect to be so recognized. Nothing disgusts them more than to be "petted" or "honeyed." All their ambitions and desires are man-ward and woman-ward. Not to so deal with them is to lose their best from the class. Let the class management be as full as possible of dignity and strength.

(b) Utilize the powers of the pupils in *Class Organization* and *Lesson Study*. Challenge the best in them for both lines of work. The Senior classes should do a high grade of organized class work. With unbounded enthusiasm for "doing things" in a really great way, and with ability sufficient to plan and execute, the Senior classes of many schools are great in class building and lesson study.

Caution. Do not merge Senior classes with the already existing Adult classes. Keep the Senior classes separate. Let them build up a constituency of their own. It is impossible for them to be congenial in the fullest sense with the Adults; to merge them is to lose the majority of the Seniors. Those who remain miss the development afforded by the separate class with its officers, committees and activities.

II.

CONSIDERED MENTALLY, THE SENIOR PUPIL HAS ATTENTION TO THE POINT OF APPLICATION, CAN DO INDEPENDENT THINKING, HAS MEMORY BASED ON SIMILARITY OR CONTRAST, AND HAS IMAGINATION PRODUCTIVE OF IDEALS.

I. ATTENTION TO THE POINT OF APPLICATION.

(1) *The Senior pupil has the power of attention* to the point of application. The capriciousness of the Intermediate years is now past; in its place has come the steady development of the intellectual powers. After the rapids and whirlpools of Niagara comes the steady, powerful flow of the great river.

From the *mental* standpoint, the Key Word of the Senior Department is "KNOW." These pupils can pay attention to

the point of application. They can think, learn and know. If developed normally, their minds are hungry to know. They pride themselves upon their power to reason and pass judgment wisely and well.

Note some related characteristics:

(a) Rapid development of reasoning powers, as evidenced by pleasure in argument, in recognizing causes and effects, and in detecting relationships and drawing conclusions.

(b) Growth in will power, resulting in self-control; as the reading of an entire book; memorizing the entire selection; writing a full sketch of the subject after exhausting all available sources of information.

(c) Love and devotion to the object they have set themselves to attain. The "do or die" spirit, which transforms indifference into intense activity and leads to the accomplishment of the seemingly impossible.

(2) *How to make use of the increased power of attention.* Pitch the class work upon the basis of *real study*. The pupils have the ability to concentrate upon the lessons and discover their teachings. But the teacher must be the leader and inspirer. Unfortunately, many of the pupils are absorbed with other things and rely upon the teacher for the major part of the work in Bible study.

How may the teacher lead and inspire? Lay a plan for a quarter's work and win the consent of the class to study it. A good *preview* quickens interest mightily. Consult the interests of the class. Direct the study along the line of chief interest. A class of young business men would prefer one method of study; a class of college girls would prefer another; a class of ministerial students would prefer still another.

II. INDEPENDENT THINKING.

(1) *Senior pupils can do independent thinking.* This characteristic is marked in two ways:

(a) The *personality* of the individual is now self-assertive. Young men and young women are no longer imitative; charac-

ter and habits are well nigh fixed. Each has his own individuality, and, of course, no two are alike. Much that is said and done will be original in matter and the manner of doing it.

(b) *Mental powers* are productive. Many of the world's greatest thinkers have done their finest work in this period. Aristotle, Kant, Bryant, Longfellow, Poe, and others, were famous before twenty-five.

(2) *How to utilize this characteristic.* Use the class during the lesson teaching. Do not simply lecture to them. Draw out by questions and answers. Put them on duty for investigations, discussions, and getting illustrative material.

Some Sunday have four *men ask hard questions*; ask four others to answer them. Another Sunday have one point out the *best verse*; another, the *best teaching*. Another Sunday have a *paper read* on some related theme.

One successful teacher frequently organizes the class into a debating society, meeting on Sunday afternoon or a week night, for real work on a temperance or missionary lesson.

An earnest teacher of young women had a "problem" in a restless and apparently indifferent pupil. The teacher asked the superintendent to take her out of the class. On going into the classroom, the superintendent picked up an old *Quarterly* with this girl's name on it. Turning the pages, he was amazed to see written all over it, notes, outlines, deductions and quotations, bearing on the several lessons. These notations would have done credit to a student of theology. The teacher "woke up;" her task afterward was to utilize a real student who was doing some independent thinking.

III. LOGICAL MEMORY.

(1) *Senior pupils have logical memory based on similarity or contrast.* In the later years of the Intermediate period, the pupils develop the foundation for logical memory in associating things on the basis of *similarity* or *contrast*. The Senior ages bring about a fuller development of this faculty.

During the Senior years, pupils delight in searching for connections between things. The mind associates facts on the basis of *similarity*, or things that are like some other; and on the basis of *contrast*, or things that are unlike some others.

Things far removed in time and space are brought together by the mind, their "likes" and "opposites" are noted, and the mind is stimulated to reflection upon them, and possibly to further investigation.

A familiar example of this is the calling to mind of various Scripture passages bearing upon a given theme and noting the additional truth which each contributes to the general thought under discussion.

Logical memory, therefore, involves a comparison of one thing with another and a recognition of likeness or contrast. This is a higher form of mental activity than that based upon the "Law of Contiguity," as found in the early Intermediate years. Comparison is an element of thought and is arrived at by the activity of the higher powers of the mind. Thought is the comparing faculty.

Some repetition is of course required to firmly fix in mind new truths, but if the mind can discover a similarity or contrast, less repetition is required to retain it.

(2) *How to utilize the pupil's logical memory.* Search for and discover natural associations, likenesses and differences in Bible characters. In a series of lessons in Old Testament history, it is a pleasure to group the characters, noting common characteristics and personal peculiarities. Contrast Moses with Samuel; Saul with David; Peter with Paul; John's Epistles with that of James'.

For the teacher: "The discovery of natural associations of ideas is a most important factor in lesson preparation." Working upon this principle, apply it to the lessons of a quarter or series, as well as to a single lesson. Connect the lessons of a quarter, each to the other, like links in a chain. Review at each convenient stopping point in the series or at the end of a great subject. Fix the facts in the minds of the pupils and

anchor them there by weaving them into a systematic relation with each other and with other facts previously known.

IV. IMAGINATION PRODUCTIVE OF IDEALS.

(1) *Senior pupils have imagination productive of ideals.* The Intermediate pupil is a "hero worshiper;" indulges in day dreams, soul longings, etc. The outcome of all this is seen in the Senior pupil in the shape of ideals.

With the Intermediate, hero worship was a shifting thing—today admiring the great musician, tomorrow the athlete, or orator, or business man. With the Seniors, ideals are more or less fixed, being made up of the admirable qualities of many former favorites. These qualities make up a kind of composite picture or image of what the pupil would be; they form a goal or ambition toward which the pupil strives.

To many, these ideals become very real—not hazy, indefinite dreams about things, but definite, determining factors in life. What the young person is, he is because of what he is striving to be. That young doctor studies under the great surgeon so as to be like him; the girl devotes herself to music to be like the great singer.

Therefore, these ideals have a tremendous power in shaping life and character. They are like the pole star to the mariner, giving him direction and shaping his course. Every young person is influenced by ideals of some kind—high or low, worthy or unworthy.

(2) *How to deal with young people's ideals.* The Sunday school teacher should, if possible, know the ideals of the members of the class. There is no greater "point of contact." Speak of the ideal of a pupil, and immediately interest is aroused, attention is given, and a "hook" ready upon which to hang a truth.

The Sunday school teacher has the great privilege of helping to shape and fix the ideals of the class, and of helping to make right choice of service, especially as touching Christian work. Help the pupils to get a clear conception of the needs and

opportunities of this age; set up standards of comparison in service for them.

(a) Arrange for representatives of various lines of Christian service to speak to the class occasionally. Have a layman to present "stewardship;" a missionary to present the call of the Foreign Field; a minister to present the ministry, a city missionary to present the needs at home.

(b) Be interested in the books the class read. Biographies, especially, are mighty in their power to shape ideals. Make an effort to build up a section of the library especially for Seniors. Make much of the reading of great lives; have the pupils report upon what they have read.

III.

CONSIDERED SOCIALLY, THE SENIOR PUPIL PLAYS AS AN EXHIBITION OF STRENGTH AND SKILL, AND IS SELF-SACRIFICING.

I. PLAY AS AN EXHIBITION OF STRENGTH AND SKILL.

(1) *Senior pupils enjoy play* as an exhibition of strength and skill. The Senior pupil loves games that require strength and skill, and afford opportunity to exhibit the same. It is the period when the athlete is being made. Gymnasium classes, composed of pupils of this age, produce the expert athlete, the "crack teams," etc. High schools and colleges encourage physical development among their students, both male and female.

(2) *How to utilize this characteristic.* For years, the Y. M. C. A. and the Y. W. C. A. have made great capital of the physical side of their work. Much money has been put into gymnasiums and trained physical instructors. Our city churches, especially, are realizing the value of caring for the physical life of young people and some are maintaining facilities for this.

The Senior classes of the Sunday school, being fully organized classes, present the opportunity for this line of work. If

their physical development can be cared for under church auspices, it is one more link binding them to their churches, and another opportunity for workers with young people to learn them and to win them.

Many organized classes maintain a tennis court and bowling alley and have games in their classrooms. This makes possible a happy combination of the physical and social, and offers a delightful line of service for organized classes. Members of the class invite their friends to enjoy these privileges. New members are often won in this way.

II. SELF-SACRIFICE.

(1) *Senior pupils are in the period of self-sacrifice.* The child was "self-centered;" the youth, "self-conscious;" young people, "self-sacrificing."

Young people of this period *love* much. Their "sweetheart" experiences are the outward indications of their truly great, deep and abiding love, with all its nobler, higher feeling. They are capable of great *emotions*, and when swept by emotions, their wills are mightily moved.

From the *emotional standpoint*, the key word of this age is "*love*." These young people have a genuine love for the beautiful in literature, art, music, nature, etc.; for the opposite sex; for home; for friends; for Christ and Christian service. This love is so intense that it leads them to *voluntary sacrifices* for the object of their affection.

Evidences:

(a) *Deeds of heroism*, calling for great sacrifice because of love. Young men respond to the call of arms, to the rescue of the suffering or to the lost or imperiled. Young women nurse the sick, sacrifice to help loved ones, and spend their strength for the weak and suffering.

(b) *In Christian service*, practically all volunteers for dangerous and difficult tasks are young people. An appeal for self-denial and consecration finds a ready response. In their

"choice of service," they dedicate themselves to causes demanding heroism.

(2) *How to utilize this characteristic.* Teach in the light of this great truth. To forget it is to miss the finest "point of contact" for young men and women. Hold up the hero of the mission field, or the public man who suffered for the right, and stimulate a desire to be like him. *Create an atmosphere* by decorating the walls of the room with pictures of those who have gone from the class or the school as ministers, missionaries, teachers in mission schools, or workers in any mission lines. True heroism is possible at home as well as on the Foreign Field, through sacrifice and noble living.

Have representatives of the various lines of Christian service to speak to the class occasionally, and present the opportunity for service in these lines. Many young people "hear voices calling them" into Christian work, and need only to be brought face to face with duty to decide the matter.

IV.

CONSIDERED SPIRITUALLY, THE SENIOR PUPIL IS IN THE PERIOD
WHEN, FOR THE LOST, CONVERSION IS MORE DIFFICULT,
AND FOR THE CHRISTIAN, CHOICE OF CHRISTIAN
SERVICE SHOULD BE MADE.

I. CONVERSION MORE DIFFICULT.

(1) *For the lost, conversion is more difficult* after the age of sixteen. Because of "hardness of heart," and the power of sinful habits, certainly conversion is more difficult for a man than for a boy. However, Seniors can be won to Christ. The greater effort should be put forth to win them. The burden should rest heavily upon their friends who should urge them to accept Christ.

The history of revivals shows that people of this age and older are converted. Also, that personal work plays a large part in their conversion.

(2) *How to deal with the unsaved in Senior classes.* Be desperately in earnest for them and with them. Make the teaching intensely evangelistic. Let this be followed by personal work by the Christian members of the class. In many classes, the teacher meets with the Christian members of the class before the lesson time for definite prayer for the lost in the class.

One fine class of young men conducts, annually, a series of evangelistic services on Sunday afternoons, in the classroom. During this time, the Christian members of the class are especially active in personal work for the lost in the class.

II. CHOICE OF SERVICE.

(1) *For the Christian members of the class, it is a time of choice of service.* The class should be organized for service. In this is a twofold purpose: First, to meet the Christian's natural desire to serve; second, to lead them to fall in love with service and choose some definite line.

In these years, the pupils are making a choice of secular professions, they should also make choice of spiritual activities, or lines of service.

Officers and teachers should strive to bring each member to a choice of some line of work and to specialize in it. Young people are ambitious to be expert in secular business; they should also be ambitious to become expert in the "King's business."

(2) *How to deal with the possibility of choice of service.* First, maintain a high standard of efficiency in the work of the class. Demonstrate expert service. Make the very skill with which the work is done charm the members of the class. Everyone admires skill.

Second, in every right way seek to enlist the members in active service. Create an atmosphere of service. Have testimony, occasionally, as to the joys of service. Mention in appropriate ways those who have shown skill in any line of service.

Results in the organized class work can be accomplished as follows: Officers and chairmen of committees put before the class definite aims for work. Then insist on clean, clear-cut plans and regular reports.

Officers should insist on reports each Sunday. The average class fails just here. It is useless to assign work to certain individuals and never call on them for reports.

Among Southern Baptists, two classes are being especially featured for Seniors. They are:

Young men:

Name: "Berean."

Colors: White, Nile Green and Gold.

Motto: Acts 17: 11.

Verse: "Search the Scriptures." (John 5: 39.)

Aim: "To Behold Wondrous Things Out of Thy Law."

Song: "Break Thou the Bread of Life, Lord, Unto Me."

Young women:

Name: "Fidelis."

Colors: Old Gold and Black.

Motto: "Be thou faithful unto death and I will give thee a crown of life."

Aim: "Every Member of Our Class a Christian."

Verse: Daniel 12: 3.

Song: "Will There be any Stars in My Crown?"

The Baptist Sunday School Board, Nashville, Tenn., will issue upon application a certificate of registration for these two classes in the Convention Adult Department. Classes should register with the Board. Literature sent upon application.

The Board can furnish class pins, pennants, arm bands and all necessary supplies.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

1. Why do Seniors have greatly increased energy? How utilize it?
2. Discuss the Senior's self-reliance. How deal with it?
3. Discuss the Senior's power of attention and name related characteristics. How make use of it?
4. In what two ways is independent thinking of Seniors marked? How utilize it?
5. Discuss logical memory on the basis of similarity and contrast. How utilize it?
6. Why do ideals have power in shaping character? How deal with young people's ideals?
7. How utilize the Senior's love for games requiring strength and skill?
8. Give evidences of Senior's self-sacrificing spirit. How utilize it?
9. Discuss the Senior spiritually. How get results in class organization among Seniors?

LESSON VI.

THE ADULT DEPARTMENT—AGES 21 AND UP.

KEY WORD—"SERVE."

I.

CONSIDERED PHYSICALLY, THE ADULT PUPIL HAS ENDURANCE,
AND IS AGGRESSIVE.

I. ENDURANCE.

(1) *Adults have endurance.* Unless the body is weakened by disease or vice, great endurance is possible during the Adult years of life. The body is developed and under the control of the will. Waste and repair in bodily tissue is about equalized. All necessary elements of body, mind and soul are ready for service.

Order and class management are no longer a burden upon the teacher. The pupils are the best to be had—strong and capable.

(2) *How to make use of the endurance of the Adults.* Enlist, through class organization, all the talents of all the members. A capable teacher, with capable class officers, will be able to give direction to the necessary class activities.

Some reasonable results: Attendance commensurate with class possibilities; definite study of the lessons; a worthy aim for practical class activities, as supporting a class missionary, maintaining a hospital ward, running the afternoon mission school, etc.

II. AGGRESSIVE.

(1) *Adults are aggressive.* Aggressiveness is a step higher in the scale of development than "self-reliance" in the former period. However, "self-reliance" is an important element in aggressiveness. Aggressiveness means "making the first at-

tack"—seeing an opportunity and seizing it. It involves, therefore, what is commonly known as *initiative*—acting on one's own responsibility; doing things without being told by others to do them.

In the business world, the aggressive man is the successful man. He leads others to follow. The spirit of the times in which we live stimulates and develops this spirit.

Not every Adult has this characteristic in a marked degree. In the Adult class, the aggressive element is likely in the minority. Yet these are the natural leaders. They make the best class officers and members of the committees.

(2) *How to utilize this aggressive element.* Rejoice in the spirit of aggressiveness of the members and harness it for service. Many great Adult classes have been built by the initiative and hard work of a few members. Give these members every encouragement. Let them lead and urge all to coöperate.

II.

CONSIDERED MENTALLY, THE ADULT PUPIL HAS ATTENTION TO THE POINT OF CONCENTRATION, THE POWER OF ORIGINAL RESEARCH; MEMORY, PHILOSOPHICAL AND PRACTICAL, AND IMAGINATION THAT IS CREATIVE.

I. ATTENTION TO THE POINT OF CONCENTRATION.

(1) *Adults have the power of attention* to the point of concentration. The discipline of school days and the duties of everyday life have trained the Adult in the power to give voluntary attention. In some cases, this faculty is developed to the point of *concentration* for long periods of time. These pupils are, of course, trained students, either by study in school or "self-made," and are capable of great feats of mental activity.

In practically all adults of normal development, there is a love for study in some degree and a delight in acquiring information concerning matters of general interest and practical value.

(2) *How to use this faculty.* As a rule, the capable teacher of the Adult class has no trouble securing the attention of the pupils. If the teacher is at all "lively" and gives the class worth-while truths, the class pays attention.

Since Adults "pay attention" and are eager to learn, the teacher must solve the problem of the best method of teaching this class so as to make the time count for the most.

It is a safe suggestion to offer that as far as possible the class be led to participate in the discussion of the lesson. In order to secure a helpful participation, topics should be assigned a week ahead.

In some cases, the teacher must tactfully shut off tiresome debates and the tendency of older Adults to deal in reminiscence. Members of the class will each likely have a "hobby." If this is the result of mature thought, it will add richness to the class study. The wise teacher will discover the real value of these, and use them accordingly.

II. ORIGINAL RESEARCH.

(1) *Adults have the ability to make original research.* This is a natural climax in the development of the tendency toward investigation and "independent thinking," as noted in previous periods. These attributes of the mind, coupled with the development of judgment and reason, result in the delight, on the part of the Adult, to search for new information, classify it, and from it to make certain satisfactory conclusions.

Closely akin to this is the love for *exploration*. Men risk life, gladly, to give to the world news of new and unknown lands.

In the average Adult class there will not be many explorers or those engaged in scientific or literary research. However, those present are in the period of their *ripest knowledge and experience*, and in each is a possibility of some investigation in Bible knowledge and Christian living. All will welcome new truth in these lines.

(2) *How to utilize this possibility.* Recognizing the general ability of the pupil to think, some teachers of great Adult classes have instituted the "conversational class plan." They prepare an outline, assign parts to various members of the class, and put a time limit upon the discussion of each member. The teacher acts as leader and timekeeper. Result: Great interest on the part of the class; good work done in the study of the lessons, and the members of the class developed as Bible students and expositors of Bible truth.

In some large classes, after the lesson has been presented in a general way by the teacher, the class breaks up into sections; each section is under a leader who invites questions, opinions and general discussion.

This plan maintains the class idea and emphasizes thorough teaching as distinguished from a mass meeting and a lecture. Each individual is given a chance to express himself. A general lecture may or may not benefit many in the class. This depends upon the clearness and force of the lecturer and the ability of the pupil to receive the lecture.

III. MEMORY PHILOSOPHICAL AND PRACTICAL.

(1) *Adult memory is philosophical and practical.* Logical memory reaches its highest stage of development in the maturity of Adult life. This highest stage is called "philosophical memory." It is the result of education and is possible only with the Adult trained mind.

This form of memory holds in mind facts which bear to each other *essential relations*; that is, relations of *thought* or of *subject-matter*. The association of ideas here depends upon a deeper relation than mere outward contiguity, or proximity, or things which "touch" in time or place.

For example: Some persons remember verses of Scripture by the location on the page; they know exactly where to look, whether at the top or the bottom, on the right or left hand page. This relation between the verse and the page is not an *essential relation*; it is merely accidental.

Another person remembers a passage and finds it by recalling its logical connection with the thought of the book and chapter of which it is an essential part. This latter type of memory is of a higher order than the former.

Adults with this faculty developed delight in causes and effects; in means and ends which bring them about; in principles and their applications; in the practical bearings of Scripture teachings upon the affairs of life.

(2) *How to make use of this kind of memory.* The Adult class teacher who is a student, will seek to discover causes and effects, principles and applications, etc., and teach them, knowing that if the class can get these underlying thoughts, the facts will be easily remembered. The literature for the Adult classes gives comments worked out on this basis.

Note some suggestions as to *how the teacher may meet the demand for practical teaching*, as suggested above.

(a) The teacher may know the *interests of the class*, even if the membership is large. There will be the business man, bookkeepers, professional men and women, clerks, the student class, mothers and housekeepers, etc. This information can be secured by asking new members to fill out enrollment cards carrying blanks for these points.

The teacher will draw illustrations from these various lines of activity, and try to wrap up the teachings in the language of the pupils. Ask them questions relating to their own experiences as touching Bible truths.

(b) The teacher may *minister to the heart needs* of the pupils by making applications of the teachings to certain common conditions found in every class. There will be the need of the *unconverted* for salvation; the need of the *Christians* for grace and power to live the overcoming life; the need of the *sorrowing* for Christian comfort; the need of the *toiling* bread-winner for Christian cheer; the need of *fathers and mothers* for help in maintaining proper home influences.

Happy is the Adult class whose teacher can make the lessons "touch bottom" with life's experiences. Such teachers stick.

IV. CREATIVE IMAGINATION.

(1) *Adults have creative imagination.* It was previously noted that fairy stories appeal to children; tales of travel and of men and deeds appeal to Juniors; imaginative literature, or the novel in verse or prose, appeals to the Intermediate and the Senior. This love for the imaginative, of course, continues throughout Adult life. Imaginative literature is the production of Adult minds. This faculty may have had its beginning in former periods and found its full development in Adult years.

Creative imagination, in combining the results of former knowledge and experiences into forms hitherto unknown, is always constructive and works toward a plan. Also, it is accompanied by a desire to produce something new or novel.

Creative imagination is of great practical value. Science is dependent upon it for progress. Every new invention is the result of it. "The interests which it serves are as varied as all life and all art—ranging from the little girl who makes new patterns for her doll's dress, and the cook who "gets up" a new salad, to the lofty imagination of the great musical genius or of the scientific discoverer."

(2) *How to make use of this faculty.* The Bible, as no other book, needs the imagination to make it vivid. The narrative is Oriental in setting; the characters live through thrilling experiences which can only be fully understood in their local setting. By the imagination only can the bare facts be interwoven with the proper background and local color so that the story will glow with interest. The power to do this makes the "expert story teller."

By the imagination only can we see the expression on Joseph's face when his brothers sold him to the Midianitish merchants; or the joy in Isaac's face when he saw Rebecca coming over the hills to him; or the look on the face of Saul of Tarsus as they stoned Stephen.

It is worth while to let the imagination work out these details. They are essential to a true and last appreciation of the facts. Such teaching finds ready response and appreciation in any Adult class.

III.

CONSIDERED SOCIALLY, THE ADULT PUPIL PLAYS FOR RECREATION,
AND IS IN THE PERIOD OF SERVICE.

I. PLAYS FOR RECREATION.

(1) *Adults play for recreation.* During the first ten or more years of the Adult period, the athletic spirit lasts with both men and women. The necessity for recreation, outdoor exercise, is being more and more recognized. The form of exercise preferred by different individuals will, of course, vary, so that in a large Adult Department a variety of clubs will be possible, each club maintaining an interest in its particular line of activity.

As in former periods, play becomes an index to congeniality. This is a matter of great importance for the teacher and leaders of Adult class work to keep in mind as they plan to combine the social life with various possibilities for recreation.

(2) *How to make use of this characteristic.* The social committee of the organized class find a great field of service in planning for the recreation of the members. Keep a lookout for good opportunities for picnics, boating, bathing, baseball, tennis—anything that will attract and please, and bring pleasure and profit. One Adult class of men maintains a shooting and hunting club; membership privileges in the Golf Club, etc. Other classes commonly have tennis courts and bowling alleys. Members of the class invite their friends to enjoy these privileges. New members are often won to the class in this way.

The older Adults prefer games of less strenuous nature. This should be an index to the proper grading of Adults. On the

basis of congeniality, there should be separate classes for Adults of the younger and older periods.

II. SERVICE.

(1) *Adults can do efficient service.* The Key Word of the Adult period is "SERVICE." Service in the sense of *achievement*.

All the elements essential to a life of service are now developed in the Adult: (a) The altruistic feeling is dominant; (b) the sense of leadership is permanent; (c) the power to plan and execute is prominent in the everyday life of the pupil and needs only to be consecrated; (d) experience and ability to study add their valuable contribution; (e) physical vigor supplies the necessary energy.

The age in which we live demands *specialists*. One of the opportunities of the Organized Adult Bible class is to develop the Christian members into specialists in Christian service. Each life will respond to the call to specialize. Individual tastes, circumstances and interests all lead to this.

When a Christian decides upon his *specialty*, at once growth, development and joy in Christian service begin. The indefinite Christian, who cannot discover his talent and drifts along like a ship without a rudder will likely lead an aimless and rather fruitless life.

(2) *How to make use of the ability and equipment for service.* It is evident that the purpose of the organized class is to utilize the powers of the members for definite service. This plan will not "work itself;" no plan will. Teachers and class officers must continually plan and lead out into service. Keep before the class always some great, definite, worthy aim. Regularly report upon the progress being made toward the accomplishment of this aim.

In order to develop *specialists*, teachers and officers continually stress personal responsibility for tasks assigned and for results. Printed matter setting forth the aims of the class

and reporting results of certain lines of work will greatly stimulate the members to do the best to get results. Set and maintain a high standard of service.

IV.

CONSIDERED SPIRITUALLY, THE ADULT PUPILS ARE IN THE PERIOD WHEN, FOR THE LOST, CONVERSION IS STILL MORE DIFFICULT, BUT STILL POSSIBLE, AND FOR THE CHRISTIAN MEMBERS OF THE CLASS, SERVICE SHOULD BE THEIR CHIEF WORK IN LIFE.

I. CONVERSION MORE DIFFICULT.

Among Adults who are not Christians, while conversion is still more difficult, it is still possible. In fact, the unconverted members of the Adult classes are usually especially interested in their salvation. Their presence in the class is evidence of that fact. They will welcome the kindly word of the personal worker—if spoken to them privately. As a rule, they need help or encouragement to overcome some special difficulty. This opportunity should not be neglected by the teacher and Christian members of the class.

II. LIFE OF SERVICE.

(1) *The Christian members of the class* desire development in Christian graces and training for service. They have a "soul hunger" for a deeper spiritual life. Coming from the week's work in all walks of life, each should "receive his portion of meat in due season." This hunger is for "deep-down things;" not for the superficial comments of an unprepared teacher. The devotional and evangelistic note is welcome; Christians need it to warm their hearts and move their wills to action.

Service should be the "Key Word" of the Christians in the class. Their *ambition* should be to become "*unashamed workmen*" in the Kingdom of our God.

(2) *How to lead Christians into service.* Adult classes should be organized so as to utilize each member in some definite service. The teacher, the officers and committees, direct the activities.

Example: A men's class was organized on the following basis: Each man took "shares" in the class. "Shares" meant *men*. The man who took five shares was responsible for bringing in five men. When he "cashed in" by having his five men present he received his certificate of stock. After that he was responsible for the attendance of the five.

Example: A men's class began with twelve charter members. Each choose the name of one of the Tribes of Israel, made a banner with the name on it and went to work to build up his tribe. On Sunday, each set up his banner in the class and the members of the "Tribe" rallied to it.

Among Southern Baptists the following class schemes are being especially featured:

(a) *For Adult Men*, "The Convention Adult Bible Class:"

Name: "The Convention Adult Bible Class."

Colors: Red, white, blue and gold.

Motto: "For the Bible and the Church."

Aim: "To reach every man who ought to belong."

Verse: "Go Out and Compel Them to Come In."

Song: "Blest be the Tie that Binds."

(b) *For Married Women:*

Name: "T. E. L. Class" (Timothy, Eunice, Lois).

Colors: Nile Green and White.

Motto: "And a Little Child Shall Lead Them."

Flower: White Carnation.

Aims: "To train our children right; to extend our help and hospitality; to keep in touch with the married ladies of the church; to learn how to do the work of the church."

Song: "My Faith Looks Up to Thee."

Special work: The Sunday morning nursery (little Timothy).
The Eunice Home Department for Mothers. The Lois Circle

for shut-in grandmothers. The Timothy Senior Circle for shut-in grandfathers.

Educational and doctrinal reading:

T. E. L. stands for the mother influence in the Sunday school, and for the Sunday school influence in the home.

T. E. L. stands for teaching the Scriptures to the children in the home. 2 Timothy 3: 15.

T. E. L. stands for faith in the home. 2 Timothy 1: 5.

T. E. L. stands for visiting the afflicted, for welcoming strangers and for hospitality. 1 Timothy 5: 10.

T. E. L. stands for "love out of a pure heart, and a good conscience and faith unfeigned." 1 Timothy 1: 5.

(c) For the Teacher Training Class:

Name: "King's Teachers."

Colors: Red, White and Gold.

Motto: "Thy word have I hid in my heart." (Psalm 119: 11.)

Aim: "My heart in the work; the Bible in my heart; my mind trained for service."

Verse: 2 Timothy 2: 15.

Song: "The King's Business."

For the above classes the Sunday School Board can furnish literature and pins. For "King's Teachers" a pin each is prepared for holders of the Diploma, the Red Seal and the Blue Seal.

PRACTICAL VALUE OF THE ADULT DEPARTMENT.

1. Greatly increases attendance. Greatly multiplies the enthusiasm.

2. Gives manly dignity to the Sunday school.

3. Solves the "boy and girl" problem. B. F. Jacobs was asked how to keep boys and girls in the Sunday school. He replied, "Build a wall of fathers and mothers between them and the door."

4. Gives an adequate force of workers. Important offices must be filled by men and women of ability.

5. Solves the "teacher" problem. From the Adult Department much of the teaching material must be drawn.

It is a significant fact that the teacher-training movement languished until the full tide of the Adult class movement was on. Before that there was not material out of which to make teachers.

6. Makes possible large gifts for missions. This is the ultimate end of Sunday school work, as it is of other departments of a church.

7. Greatly multiplies the power of the preaching service. The Adult who drops into church just after preaching begins, brings little with him and takes little away. The Sunday school gives splendid preparation of heart and mind for the preaching service.

8. *The parent's golden rule:* "As ye would that your children do to the preaching service, do ye even so also unto the teaching service."

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

1. How make use of the Adult's endurance?
 2. Define aggressiveness. How utilize it?
 3. How use the Adult's power of attention?
 4. How use Adult's power of original research?
 5. Define and illustrate logical memory. How use it?
 6. Define and illustrate creative imagination. How use it?
 7. How make use of Adult's love of play for recreation?
 8. Give the elements essential to a life of service. How make use of the Adult's ability and equipment for service?
 9. Discuss the Adult from the spiritual standpoint. How lead Christians in the service? Give practical value of the Adult Department.
-

For the examination on this division, the class leader may use any one of the following:

1. A selection of three questions out of the nine given at the close of each lesson; pages 105, 116, 130, 145, 158 and 171.
2. Select three of the six departments; upon these submit the following test: (1) Name at least seven characteristics of each department indicated; (2) Give one suggestion for dealing with each of the characteristics you name.
3. Reproduce from memory the chart given on pages 94 and 95.

Each pupil will write the answers to the questions from memory without aid, in accordance with directions for the study of this Manual in the first part of the book.

THE PEDAGOGY OF THE SUNDAY SCHOOL.

"Can Pedagogy help in the high and specific teaching required in this schoolroom? Surely, *provided* it widen its range so as to include the adult mind as well as the child mind, for this school has all ages, classes and conditions; *provided* it restrict itself to the Scriptures as the subject of study and the instrument for doing this exceptional work; *provided* it hold steadfastly in view the spiritual needs of the pupil, the spiritual forces at work, and the spiritual aim to be wrought out in this school as a method of church instruction. . . .

"The aim here is to instruct in the doctrines concerning God, with the Scriptures as the instrument in the process; with the view of presenting saving truth for saving the lost, and for making one God-like in character, God-fearing and God-honoring in life, Christ-like in speech and conduct among men. In this field of instruction, and in this highest attainment in all that is human, Pedagogy will yet find its highest renown and reward—even when it comes in the future to be classed among the exact sciences. For there is no nobler sphere of service. The great Webster once said: 'If we abide by the principles taught in the Bible, our country will go on prospering; but if we or our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us.' Here in this church school for instruction in these imperishable principles of God's word, we make for the nation's life, for its future welfare, and for its imperishable greatness among the destinies of nations."—*The School of the Church*, pages 37, 39.

Third Division—The Bible.

IN this Division we study "the Bible," using four angles of approach.

1. AN INTRODUCTORY PREVIEW.

In which we study the names and divisions of the books of the Bible, and the great periods of Bible history.

2. THE OLD TESTAMENT.

(1) Outlines of Old Testament History. The purpose here is to give in outline a continuous and connected view of Old Testament history.

(2) The Poetical and Prophetical Books. A brief study of each of the five poetical books and the seventeen prophetical books of the Old Testament.

3. THE NEW TESTAMENT.

(1) Outlines of New Testament History. The purpose is to give in outline a continuous and connected view of New Testament history, as set forth in the Gospels and the Acts of the Apostles.

(2) The Epistolary and Prophetical Books.

4. DOCTRINAL STUDIES.

"What We Believe According to the Scriptures." (By F. H. Kerfoot, D.D., LL.D.)

Concerning the Scriptures.

1. THEIR ORIGIN AS VIEWED BY PETER.

We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of Scripture is of private interpretation.

For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit.

2. THEIR CHARACTER AS VIEWED BY PAUL.

Abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.

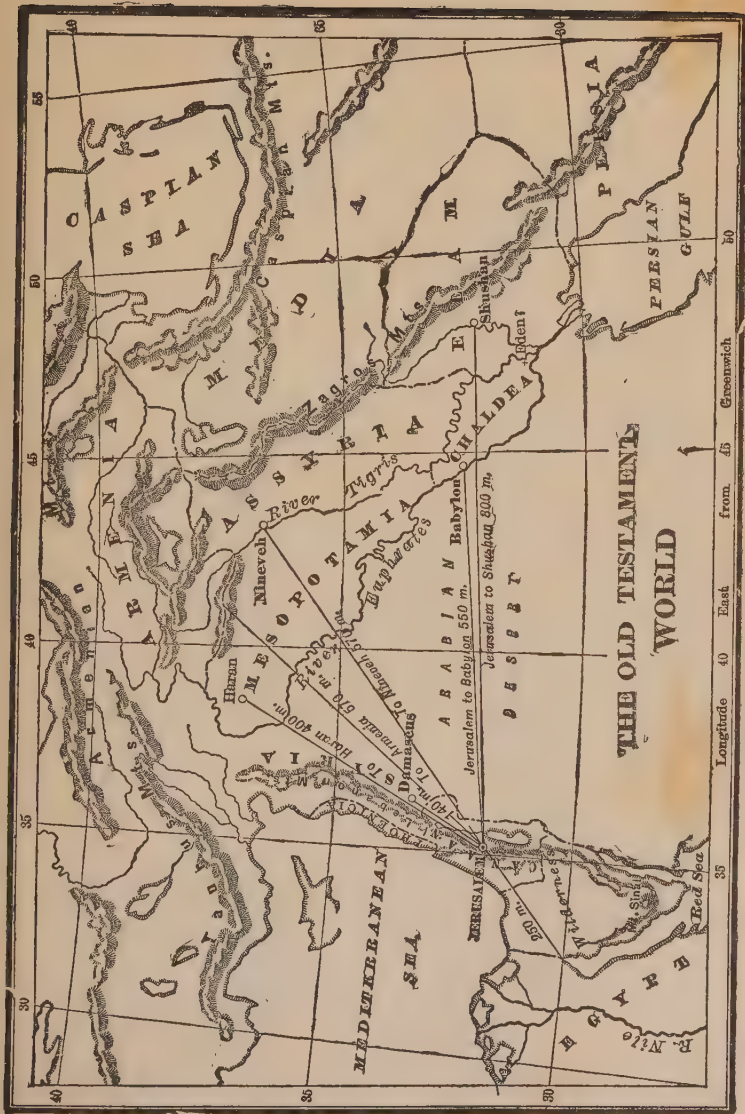


CHART OF BIBLE BOOKS AND HISTORY.

GENESIS	{	1. Creation to Abraham (2,000 yrs.)	
EXODUS		2. Abraham to Moses (500 yrs.)	
LEVITICUS	{	3. The Exodus (40 yrs.)	
NUMBERS			
DEUTERONOMY	{	4. The Conquest (10 yrs.)	
JOSHUA			
JUDGES	{	5. The Judges (348 yrs.)	
RUTH			
	{	6. The Kingdom (120 yrs.)	Job
			Psalms
			Proverbs
			Ecclesiastes
			Song of Solomon
			Isaiah
			Jeremiah
			Lamentations
			Ezekiel
			Daniel
			Hosea
			Joel
I SAMUEL	{	7. The Two Kingdoms (259 yrs.)	Amos
II SAMUEL			Obadiah
	{	8. Judah Alone (135 yrs.)	Jonah
			Micah
I KINGS	{	9. The Captivity (52 yrs.)	Nahum
II KINGS			Habakkuk
	{	10. The Restoration (135 yrs.)	Zephaniah
			Haggai
		Zechariah	
		Malachi	
I CHRONICLES			
II CHRONICLES			
EZRA			
NEHEMIAH			
ESTHER			
		Between the Testaments (400 Years)	
MATTHEW	{	11. Life of Christ (33 yrs.)	
MARK			
LUKE	{	12. Spread of the Gospel (70 yrs.)	Romans
JOHN			I and II Corinthians
			Galatians
			Ephesians
			Philippians
			Colossians
			I and II Thessalonians
			I and II Timothy
			Titus
			Philemon
			Hebrews
			James
			I and II Peter
			I, II and III John
			Jude
			Revelation

LESSON I.

THE BOOKS OF THE BIBLE.

The chart given on the preceding page falls into three columns. In the central column are the twelve periods of Bible history; beginning, "Creation to Abraham," and reading down.

In the first column are the historical books of the Bible, the books which give us Old Testament and New Testament history; beginning with Genesis and reading down.

In the third column, beginning with Job, are the books of poetry, prophecy and epistles which were produced during the various historical periods.

The connecting braces on either side indicate the historical book or books which record a given period, and the books of poetry, prophecy or epistles which were produced during a given period. For example, the book of Genesis records the first two periods, the books Exodus, Leviticus, Numbers and Deuteronomy record the third period. The books Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon were produced during the time of the kingdom.

The Bible has a total of sixty-six books, of which thirty-nine are in the Old Testament and twenty-seven are in the New Testament.

OLD TESTAMENT BOOKS.

Of the Old Testament books, the first five, written by Moses, are called the Pentateuch. The twelve books which follow the Pentateuch are known as the historical books.

The Old Testament contains also five poetical books and seventeen prophetic books, of which the first five are called the Major Prophets and the remaining twelve are called the Minor Prophets. Thus the Old Testament falls into divisions as follows: (1) Pentateuch; (2) Historical; (3) Poetical; (4) Major Prophets; (5) Minor Prophets.

OLD TESTAMENT

Ge Ex Le Nu De
50 40 27 36 34

1 2 1 2 1 2
Jo Ru S Sa K K C Ez Ne Es
24 21 4 31 24 22 25 28 36 10 13 10

Jo Ps Pr Ec So
42 15 31 12 8

Is Je Le Ez Da
55 52 5 48 12

Hc Jo Am Ob Jo Mi Nu Ha Ze Ha Ze Ma
14 3 9 1 4 7 3 3 3 2 1 4 4

PENTATEUCH

HISTORICAL BOOKS

POETICAL

MAJOR PROPHETS

MINOR PROPHETS

NEW TESTAMENT

Ma Th Lu Jo
28 16 24 21

Ac Lu

1 2
Ro Co Ce Ga Ep Ph Co Ti Th Ti Ti Ti
16 10 13 3 6 4 4 5 3 0 4 3 1

1 2 1 2 3
He Ja Pe Pe Jo Jo Jo
13 5 3 3 5 1 1 1

Re Jo
22

BIOGRAPHICAL

HISTORICAL

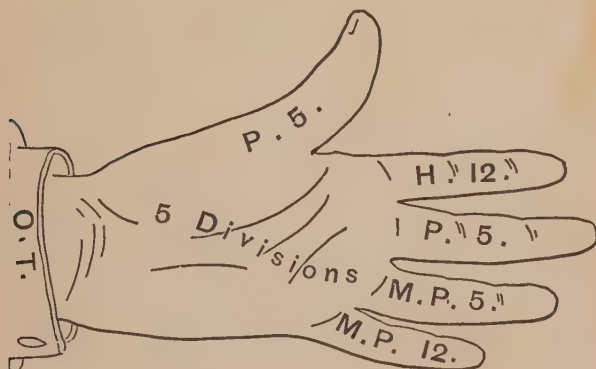
PAULINE EPISTLES

GENERAL EPISTLES

PROPHETICAL

1. Pentateuch (5)	{ Ge. Ex. Le. Nu. De.	2. Historical (12)	{ Jo. Ju. Ru. I and II Sa. I and II Ki. I and II Ch. Ez. Ne. Es.
3. Poetical (5)	{ Jo. Ps. Pr. Ec. S. of S.	4. Major Prophets (5)	{ Is. Je. La. Ez. Da.
		5. Minor Prophets (12)	{ Ho. Jo. Am. Ob. Jo. Mi. Na. Ha. Ze. Ha. Ze. Ma.

In memorizing the historical books, observe that there are three single books, three double books and three single books. Let the rhythm of the initial letters as printed above aid in memorizing the Minor Prophets.



OLD TESTAMENT CHRONOLOGY BY CHARACTERS.

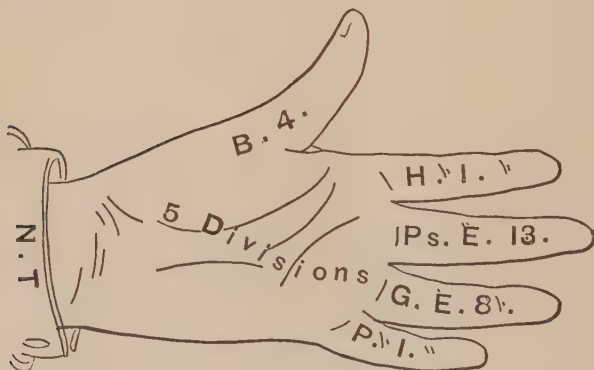
4000	3000	2500	2000	1500	1000	500	
Adam	Enoch	Noah	Abraham	Moses	Solomon	Zerubabel	Christ

NEW TESTAMENT BOOKS.

The New Testament contains four biographical books, one historical book, thirteen epistles by Paul, eight general epistles, and one prophetic book, Revelation.

The books of the New Testament may also fall into five divisions, as follows:

- | | | | |
|-------------------------|--|-------------------------|---|
| 1. Biographical (4) | { Ma.
Ma.
Lu.
Jo. | 2. Historical (1) | Ac. |
| 3. Paul's Epistles (13) | { Ro. I and II Co.
Ga. Ep. Ph. Co.
I and II Th.
I and II Ti.
Ti. Ph. | 4. General Epistles (8) | { He. Ja.
I and II Pe.
I, II and III Jo.
Ju. |
| | 5. Prophetical (1) | Revelation. | |



O-l-d T-e-s-t-a-m-e-n-t

3

9

=39 Books in the Old Testament.

N-e-w T-e-s-t-a-m-e-n-t

3

9

3x9=27 Books in the New Testament.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

How many books are there in the Bible? How many in the Old Testament? How many in the New Testament? Name the five divisions of Old Testament books. Name the books of the Pentateuch. Name the historical books. Name the poetical books. Name the Major Prophets. Name the Minor Prophets. Name the five divisions of New Testament books. Name the biographical books. Which is the historical book? Name Paul's Epistles. Name the General Epistles. Name the prophetical book.

NOTE.—Old Testament chronology constitutes a difficult subject involving much uncertainty. Happily we do not require to know exact dates in order to gain the divine message. In this work we have followed the older authorities. Especial indebtedness is acknowledged to "The Dated Events of the Old Testament," by Willis Judson Beecher. While exactness cannot be attained, the scholars differing widely among themselves, the dates given will serve to form a sufficiently accurate frame on which to hang our outline view of Old Testament history.

LESSON II.

THE PERIODS OF BIBLE HISTORY.

A PREVIEW.

THE process of fixing in mind the books and periods of the Bible will be easier and more profitable if we see their logical relations. Hence, we characterize the periods briefly.

I. CREATION TO ABRAHAM (FROM CREATION TO 2000 B.C.).

Here is recorded the history of the race down to Abraham. It is a long period, as long as the remaining eleven periods combined, and perhaps much longer. The great events of the period are the *creation* of the universe, the *fall* of man, the *murder* of Abel by Cain, the *flood*, resulting in a new beginning of the race descended from Noah, and the *confusion of tongues* resulting in the dispersion of the people. The period is recorded in the first eleven chapters of Genesis.

II. ABRAHAM TO MOSES (2000-1500 B.C.).

This is a long period, covering perhaps five hundred years. In the preceding period, "Creation to Abraham," we were concerned with the race; in this period we study the experiences of one man, Abraham, and trace out the history of his descendants until they become a nation in Egypt.

The call of God comes to *Abram* (afterward Abraham) in Ur, of the Chaldees, and in response to this divine call, he comes out of Ur and journeys to Canaan, which land God promises to give to him and his seed. The record sets forth the life story of *Isaac*, the son of Abraham, and of Isaac's son *Jacob*, while it deals at considerable length with Jacob's sons, especially with *Joseph*, who delivers his father's family from famine by bringing them into Egypt. The period is recorded in Genesis 12-50.

III. THE EXODUS (1500-1460 B.C.).

Between the close of Genesis and the opening of Exodus, there is a lapse of some hundreds of years. After the death of Joseph the chosen family grew into a nation in Egypt. The Egyptians, fearful by reason of the rapid increase of the Hebrews, enslaved them and made them serve in rigorous bondage. Moses is raised up, trained for forty years in Egypt and for forty years in the desert. Under the leadership of Moses, the children of Israel depart from Egypt, and after spending a year before Mount Sinai, they wander for thirty-eight years in the Arabian Peninsula. At last, upon the death of Moses, Joshua leads them into Canaan. As may be seen by a glance at the chart, this period is recorded in Exodus, Leviticus, Numbers and Deuteronomy.

IV. THE CONQUEST OF CANAAN (1460-1450 B.C.).

This is a brief but brilliant era. Joshua leads Israel dryshod over Jordan, and by a series of decisive campaigns defeats the inhabitants of Canaan. Piercing to the center of the land by the conquest of Jericho and Ai, he sweeps south, defeating the allied kings and later sweeps north, carrying all before him.

When the inhabitants were thus reduced, Joshua divides the land among the twelve tribes of Israel and exhorts them to carry forward the work until all of their enemies are subdued and they are in full possession of the land. The period finds record in the book of Joshua.

V. THE JUDGES (1450-1102 B.C.).

After the glorious days of Moses and Joshua we come upon the mournful days of the Judges, times of failure and defeat. During this time Israel has no stable government, no central capital, no continuous and connected history. The tabernacle in Shiloh constituted a rallying point for the tribes, and on occasions Jehovah raised up "Judges," for the most part military leaders and deliverers, to rule over the people. The record is found in the books, Judges and Ruth.

VI. THE KINGDOM (1102-982 B.C.).

Sámuel, the last and greatest of the Judges, established a kingdom and anointed Saul to be king. Three kings, Saul, David and Solomon, reigned, each of them forty years.

During this period, "the golden age" of Israel's history, the chosen people attain their highest glory. Art and architecture flourish, the government is firmly established, and Israel's borders are pushed out to the river of Egypt in one direction, and to the Euphrates in the other.

The chart will show that this period and the three following periods are recorded in 1 and 2 Samuel, 1 and 2 Kings and 1 and 2 Chronicles.

VII. THE TWO KINGDOMS (982-722 B.C.).

In a little more than one hundred years the kingdom arose, attained its zenith and went into decline. Under David and Solomon, the seeds were sown which were destined to yield disaster. When Rehoboam, the son of Solomon, came to the throne the Northern tribes raised the standard of revolt, set up a rival kingdom and for two hundred and fifty-nine years we have two kingdoms, Israel and Judah, side by side.

VIII. JUDAH ALONE (722-587 B.C.).

Israel, the Northern kingdom, was conquered by the Assyrians 722 B.C., and her people were carried captive to Assyria. After the fall of Israel, Judah, the Southern kingdom, stood for one hundred and thirty-five years. Judah's kings had shown more loyalty to Jehovah; her people had not gone so deep into sin and rebellion. Moreover, it was the merciful purpose of God through a remnant of Judah to fulfill promises long since made to Abraham and often repeated to his descendants.

IX. THE CAPTIVITY (587-538 B.C.).

At length, Judah, in spite of the warnings of the prophets and the multiplied blessings of Jehovah, went deeper and

deeper into sin and idolatry, so that God gave them over to be subdued by Nebuchadnezzar and to be carried into captivity to Babylon. The city which had been their pride, and the temple which had been their glory, were razed to the ground and the people, who a few hundred years before had marched dry-shod in triumph over the Jordan, now marched away in chains.

X. THE RESTORATION (538-391 B.C.).

Jerusalem had fallen into ruins, and her people had gone into captivity, but God's promises and purposes were not to fail. Cyrus upon his accession to the throne issued a decree permitting the people to return and rebuild their city and their temple. Under Zerubbabel a goodly company made their way back to the Holy City, and the Jews reëstablished themselves in the land of their fathers. The records of this period are found in the books Ezra, Nehemiah and Esther.

BETWEEN THE TESTAMENTS (391-5 B.C.).

The Old Testament closes with the restoration and reëstablishment of the people in Palestine. Then comes a period of 400 years between the Testaments. The Jews pass through various stages and experiences; their language and customs are changed and the people to whom we come in Christ's day are very different from the people whom we knew in the days of Ezra and Nehemiah.

XI. LIFE OF CHRIST (5 B.C. to 28 A.D.).

After the long silence of four hundred years, the voice of Jehovah is again heard. John the Baptist preaches in the wilderness of Judea and prepares the way for the Coming One. The promise first made in the garden and repeated with increasing clearness and emphasis is at last to be fulfilled. The Messiah comes, manifests himself, is rejected and crucified. This brief space of thirty-three years is the crown and glory of revelation. The record is found in Matthew, Mark, Luke and John.

XII. THE SPREAD OF THE GOSPEL (28-100 A.D.).

While the Old Testament covers many hundreds of years, the New Testament covers less than one century.

After the life of our Lord recorded in the Gospels, we have in the Acts and Epistles an account of the spread of the gospel. For a time the gospel grows and triumphs in Jerusalem. Breaking these narrow bounds, it goes on its triumphant way through Judea and Samaria to the remote parts of the earth.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

BIBLE GEOGRAPHY.

(See Map, page 175.)

Locate on the map four rivers: (1) Tigris, (2) Euphrates, (3) Jordan, (4) Nile.

Locate four countries: (1) Assyria, (2) Chaldea (later called Babylonia), (3) Canaan, (4) Egypt.

Locate four cities: (1) Babylon, (2) Nineveh, (3) Shechem, (4) Jerusalem.

Locate four seas: (1) Great Sea, (2) Red Sea, (3) Dead Sea, (4) Sea of Galilee.

Fix in mind four distances: (1) Jerusalem to Babylon, 550 miles; (2) Jerusalem to Nineveh, 600 miles; (3) Dan to Beer-sheba, Palestine north and south, 150 miles; (4) Across Palestine east and west, 50 miles.

PERIODS OF BIBLE HISTORY.

Name the ten periods of Old Testament history, telling where each is recorded in the Scriptures.

Name the two periods of New Testament history, telling where each is recorded.

Characterize briefly the first five periods of Old Testament history.

Characterize the remaining five periods of Old Testament history.

Tell something of each of the two periods of New Testament history.

C.T.O.A.	A.T.O.M.	EX.	CON.	JU'S.	K.	2 K'S.	J.A.	CAP.	RES.	BEI.TES'S.	LOFC.	S.OFG.
1.C. 2.F. 3.C.&A. 4.F. 5.C.of T.	1.A. 2.L. 3.J. 4.J. 5.L.in E	1.M.C. 2.O.of E. 3.E.S. 4.W.W. 5.P.for C.	1.L.C. 2.J.T. 3.A.C. 4.L.R. 5.C.and A.	1.P.C. 2.F.G.J. 3.S.G.J. 4.T.G.J. 5.L.J.& R.	1.R.of E. 2.R.S. 3.R.D. 4.R.S. 5.M.of P.	1.C.of D. 2.C.of K. 3.R. 4.L. 5.J.	1.W.J.C. 2.F.K. 3.F.L.K. 4.F.P. 5.T.C.B.	1.C's 2.L. 3.C. 4.P. 5.B's	1.O. 2.U.Z. 3.U.E. 4.U.N. 5.P's	1.U.P.R. 2.U.G.K. 3.Lnd. 4.U.R.R. 5.M.C's	1.B.and C. 2.J.M. 3.G.M. 4.M.W. 5.P.M. 6.L.W. 7.40 D.s.	1.In J. 2.In R.E.A. 3.In E.B.

THIRTEEN MOUNTAIN PEAKS OF BIBLE HISTORY

LESSON III.

CREATION TO ABRAHAM—ABRAHAM TO MOSES.

THE first two periods of Bible history are recorded in the book of Genesis:

Creation to Abraham Chapters 1-11

Abraham to Moses Chapters 12-50

CREATION TO ABRAHAM (Genesis 1-11).

The time covered by this period is from creation to about 2000 B.C.

In the study of this long period, which extends from creation to Abraham, we consider five great events, as follows:

1. The Creation (Genesis 1, 2).
2. The Fall (Genesis 3).
3. Cain and Abel (Genesis 4).
4. The Flood (Genesis 6-9).
5. The Confusion of Tongues (Genesis 11).

I. THE CREATION (GENESIS 1, 2).

Moses tells of the creation of all things in one brief chapter of thirty-one verses, adding in a second chapter a supplemental narrative of the creation of man and woman.

(1) *God created the heavens and the earth.* "In the beginning God created the heavens and the earth." Simple but sublime word. This wonderful word solves the first and almost the greatest of problems, the origin of matter and of life, and sets forth God's relation to the universe.

(2) *In six days.* The stages of creative activity were as follows:

First day: Light was created.

Second day: The firmament.

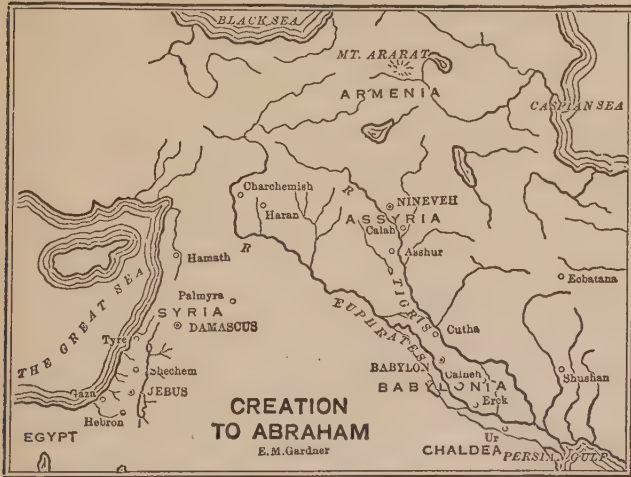
Third day: Seas and dry land.

Fourth day: The sun, moon and stars.

Fifth day: Lower animal life.

Sixth day: Higher animal life and man.

Seventh day: God rested from all his work.



(3) *God made man in his own image.* “And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living-soul.” Genesis 2: 7.

(4) *God hallowed the seventh day.* “And on the seventh day God ended the work which he had made; and he rested on the seventh day from all the work which he had made.” Genesis 2: 2.

II. THE FALL (GENESIS 3).

We have no means of knowing how long the first man and woman remained in innocency. The record hurries us on

to their fall through sin. The sad story may be told in four words:

(1) *Prohibition*. "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

(2) *Temptation*. Appearing in the form of a serpent, Satan comes and says, "Ye shall not surely die, for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as God, knowing good and evil."

(3) *Fall*. "And when the woman saw that the tree was good for food, that it was a delight to the eyes, and that the tree was desired to make one wise, she took of the fruit thereof and did eat; and she gave also unto her husband and he did eat."

(4) *Promise*. Before God drove the guilty pair out of the garden, he mercifully gave them a promise, which though vague in its nature, yet served to save them from despair. This word of promise formed a part of God's curse upon the serpent, "And I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Genesis 3: 15. The remainder of the Bible unfolds God's plan and work in fulfillment of this promise.

III. CAIN AND ABEL (GENESIS 4).

Sin, which seemed small in its beginning in the garden, soon began to develop and manifest its real enormity. The story of Cain and Abel, which illustrates this growth of sin, outlines itself in four words.

(1) *Offerings*. Whether moved simply by a sense of sin or actuated by an unrecorded command of Jehovah, Cain and Abel brought offerings and presented them before the Lord.

(2) *Murder*. Because his own offering was rejected, while that of his brother was accepted, Cain was moved to jealous rage and rose against Abel his brother, and slew him. This fratricide is apparently recorded to illustrate and enforce the

depth and depravity of sin, and to emphasize the need for the redemption, whose promise and outlines begin to appear even in the book of Genesis.

(3) *Curse.* To show his abhorrence, Jehovah pronounced a curse upon the murderer. "And now thou art cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand."

(4) *Banishment.* "A fugitive and a vagabond shalt thou be in the earth."

IV. THE FLOOD (GENESIS 6-9).

(1) *The flood announced.* When Jehovah saw that the wickedness of man was great in the earth and that every imagination of the thought of his heart was only evil continually, it repented Jehovah that he had made man, and Jehovah announced his purpose to destroy man from the face of the ground.

(2) *Noah finds favor.* "But Noah found grace in the eyes of the Lord." Because Noah was a just man and perfect in his generations walking with God, God would spare Noah and his house and through them would repeople the earth and offer a new probation.

(3) *The race destroyed.* While the ark was building Noah denounced the wickedness of the day and warned men of impending doom. At last God called Noah and his family, with selections of all living creatures, into the ark, and shutting them in, sent floods of water to do their destroying work.

(4) *The earth repopled.* When the floods of water had assuaged, God blessed Noah and his sons, Shem, Ham and Japheth, and bade them be fruitful and multiply, and replenish the earth.

V. THE CONFUSION OF TONGUES (GENESIS 11).

This incident, like the story of Cain and Abel and of the flood, seems to be recorded to emphasize the hopeless sinfulness of the race.

(1) *Men plan to build.* Disobeying the divine command to go forth and replenish the earth, the people plan to build a city and an immense tower which should "reach to heaven."

(2) *God confuses tongues.* Men said, "Let us build;" but God said, "Let us confound." When their language was confounded, the people could no longer coöperate in their building operations.

(3) *The people disperse.* "The people scattered abroad from thence upon the face of all the earth." The descendants of Shem drifted toward Central Asia, the sons of Ham went south and filled the continent of Africa, the children of Japheth went westward and occupied Asia Minor and Europe.

(4) *The nations "of one blood."* This incident, which accounts for the rise of nationalities and for various languages, goes to confirm the assertion of Paul, that God "hath made of one blood all nations of men for to dwell in all the face of the earth." Acts 17: 26.

In the first eleven chapters of Genesis which we have studied we have some graphic sketches and some important incidents in which sin and failure are prominent. Thus far God has dealt with the race and the race has signally failed. God now selects one man, Abraham, at first called Abram, and decrees that through this man and his descendants revelation and blessing shall be given to the world; "In thee shall all the families of the earth be blessed." We come now to the second period of Bible history.

ABRAHAM TO MOSES (Genesis 12-50).

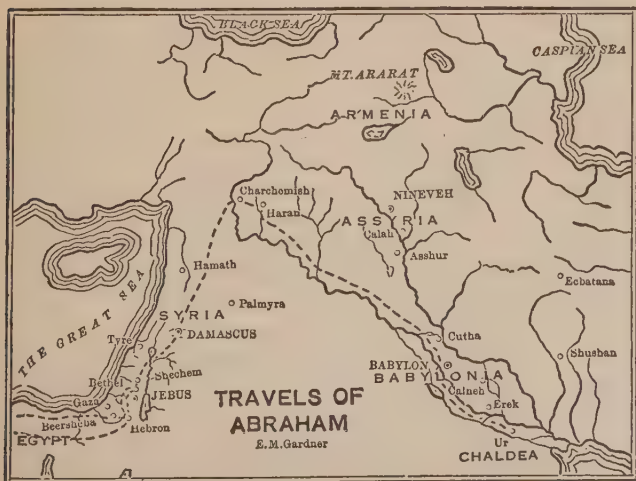
We here consider :

1. Abraham and his wanderings (Genesis 12-25).
2. Isaac, the son of promise (Genesis 25, 26).
3. Jacob and his twelve sons (Genesis 27-36).
4. Joseph, the deliverer of his people (Genesis 37-50).
5. Israel in Egypt (Genesis 46-50; Exodus 1).

During this period, which extends from 2000 to 1500 B.C., we are concerned chiefly with the lives of four patriarchs, Abraham, Isaac, Jacob and Joseph.

I. ABRAHAM AND HIS WANDERINGS (GENESIS 12-25).

(1) *From Ur to Shechem.* During the early years of his life, Abraham lived in Ur of the Chaldees, where was a high degree of civilization, a vast empire, great cities, noble temples, much literary and commercial activity. But like all ancient civilizations, Chaldea was blighted by idolatry and honeycombed with immorality. The call of God came to Abraham with this command, "Get thee out of thy country and from thy kindred and come into the land which I shall show thee." In response to this call, and traveling by slow stages with some of his kindred, Abraham journeys to Haran, a city on the upper Euphrates, some six hundred miles from Ur. Here he tarries until the death of Terah, his father, when,



in response to a second divine call, he makes his way into Canaan. At Shechem he erects an altar and worships God.

(2) *Into Egypt, returning with much wealth.* When a famine arose in Canaan, Abraham went down into Egypt. When he returned to the country about Bethel it was with greatly increased wealth.

(3) *Separates from Lot.* When the land was not sufficient to sustain the herds of Abraham and Lot, there arose a strife between the herdsmen of Abraham and those of Lot, his nephew. With noble generosity, Abraham bade Lot lift up his eyes and make choice of the land. Lot chose the rich and well-watered plains of the Jordan, while Abraham turned back to the hill country.

(4) *Twice rescues Lot.* In the closing days of Abraham's life, we have the stirring story of his rescue of Lot from the Eastern kings, and of the intercessory prayer, in which he pleaded for Sodom and Gomorrah and by which he saved Lot from the doom which fell on those wicked cities.

II. ISAAC, THE SON OF PROMISE (GENESIS 25, 26).

In contrast with the other patriarchs, Isaac may be described as a mild, patient, somewhat negative character. Four events in his career stand out with special prominence.

(1) *Offered in sacrifice.* In God's own time the promised child was born and was given the name of Isaac (Laughter). When the lad was grown up, God appeared to his father Abraham with the startling command, "Offer up Isaac, thine only son Isaac!" Abraham took the lad, with fire and wood for the altar, and went a three days' journey, and "by faith Abraham when he was tried offered up Isaac," Isaac only being saved by the intervention of the angel of Jehovah.

(2) *Marries Rebecca.* When Isaac was forty years of age, his father Abraham sent an aged servant to Haran to secure and bring back a wife for his son. Rebecca, daughter of Abraham's brother, was chosen, and with rare faith left her home and loved ones to share the fortunes of Isaac.

(3) *The father of twins, Esau and Jacob.* "And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents" (Genesis 25: 27). As they grew, Isaac became partial to Esau, while Rebecca developed special fondness for Jacob. This divided partiality wrecked the happiness of the home life.

(4) *Blesses Jacob.* When Isaac was old and stricken with blindness, Jacob having bargained with Esau and being now guided by his mother, disguised himself as Esau and thus secured his father's patriarchal blessing.

Having lived to a more advanced age than any other of the patriarchs, Isaac died, and his sons, forgetting their alienations, came together and buried him beside his father Abraham, in the cave of Machpelah.

III. JACOB AND HIS TWELVE SONS (GENESIS 27-36).

We consider the life of Jacob under four points:

(1) *Flight to Haran.* Compelled to flee from the wrath of Esau, from whom he had by trickery taken the patriarchal blessing, Jacob went to his mother's kinspeople in Padan-Aram. Here he served Laban fourteen years in order to secure as his wives Laban's daughters, Leah and Rachel. Continuing six years longer, he increased exceedingly and had much wealth.

(2) *Return to Canaan.* Because of differences with his father-in-law, Jacob was constrained to flee from Haran with his wives and his possessions. Overtaken by Laban, reconciliation was effected and Jacob made his way back to Shechem, where Abraham had first built his altar in the Land of Promise. To Jacob were born twelve sons, who became the heads of the twelve tribes of Israel.

(3) *Loses Rachel and Joseph.* After the return to Canaan a shadow falls over the patriarch's home in the death of his beloved wife, Rachel. While his heart was yet tender with this bereavement, Joseph, his favorite son, was taken from him by the perfidy of his sons and sold into Egypt.

(4) *Last days in Egypt.* Driven by famine and invited by Joseph, Jacob went down into Egypt with his household. Here, under the care and protection of Joseph, the patriarch spent the last seventeen years of his life.



IV. JOSEPH, THE DELIVERER OF HIS PEOPLE (GENESIS 37-50).

In Joseph we have a character of wonderful charm, one of the few eminent men of the Bible against whom no special sin is recorded.

(1) *Sold into Egypt.* Jacob's partiality to his son Joseph, as manifested in the gift of the "coat of many colors," was a

fruitful cause of envy and bitterness in the family. By indiscreetly telling his dreams, Joseph aroused further enmity on the part of the brothers and they first plotted his death and afterwards, persuaded by Reuben, cast him into a pit instead. Later they sold him to Midianitish merchantmen, who in turn sold him to Potiphar, an officer of Pharaoh in Egypt.

(2) *A high officer in Egypt.* When Pharaoh was perplexed by his two dreams, that of the seven lean kine devouring the seven fat kine, and that of the seven thin ears consuming the seven full and fat ears, Joseph was called to interpret these dreams. The fat kine and the full ears were seven years of plenty, when the earth should bring forth in handfuls. The lean kine and the thin ears were seven years of famine, which should utterly consume the land. Joseph wisely counseled that plans should be made to gather up stores during the years of plenty in preparation for the years of famine. This met the king's favor, and Joseph was selected to be the overseer of the task, and was elevated to a high place in the realm.

(3) *Delivers Israel from famine.* The predicted famine prevailed in Egypt and in the surrounding countries; Canaan, the home of Jacob's household, suffered severely. When the sons of Jacob went down into Egypt to buy corn, Joseph discovered himself to them, and in order that he might better care for them and their families, he sent for Jacob and the members of his household, and caused them to be brought down into Egypt. Here they were warmly welcomed by Pharaoh and given the rich pasture land known as Goshen.

(4) *His prophecy and death.* When Joseph was one hundred and ten years old, he gathered the elders of Israel about him and declared that God would lead the people out of Egypt to the land promised to Abraham. He further exacted a promise that they would carry his bones with them out of Egypt and give them burial in Canaan. Thus, after a long and useful life, Joseph was gathered to his fathers.

V. ISRAEL IN EGYPT (GENESIS 46-50; EXODUS 1).

In four words we may outline the experiences of Israel during the long period during which they remained in Egypt.

(1) *Blessed*. For a time after beginning their sojourn in Egypt, the children of Israel were blessed and prosperous. The land to which they were assigned was exceedingly fertile, extending from the Nile valley to the borders of the Arabian desert. This era of prosperity seems to have continued something like a hundred years

(2) *Oppressed*. The rapid growth in numbers and in wealth of a subject race could but alarm the king of Egypt, who feared that in case of war they might join forces with the enemies of Egypt and become a source of peril. Pharaoh therefore resolved to reduce them to the condition of slaves, and began to put on them heavy burdens, requiring them to build cities and various public works.

(3) *Multiplied*. The people increased in numbers with marvelous rapidity, owing to the warm climate, the abundance of wholesome food and chiefly to the favor of God. Israel went down into Egypt numbering seventy souls, while the host which went out under Moses numbered probably two million (six hundred thousand fighting men).

(4) *Civilized*. This sojourn in Egypt brought the chosen people into contact with the highest civilization of the day. They came out with some knowledge of the arts and sciences, bearing the impress of an advanced civilization.

BLACKBOARD OUTLINE.

	1. C.	2. F.	3. C. & A.	4. F.	5. C. T.
I. C. to A.	(1) G. C. (2) In 6 d. (3) Man (4) H. 7th d.	(1) P. (2) T. (3) F. (4) B.	(1) O. (2) M. (3) C. (4) B.	(1) F. A. (2) N. F. F. (3) R. D. (4) E. R.	(1) M. P. B. (2) G. C. T. (3) P. D. (4) N. O. B.
	1. A.	2. I.	3. J	4. J.	5. I. E.
II. A. to M.	(1) U. to S. (2) I. E. (3) S. F. L. (4) T. R. L.	(1) O. in S. (2) M. R. (3) F. E. & J. (4) B. J.	(1) F. to H. (2) R. to C. (3) L. R. & J. (4) L. D. E.	(1) S. to E. (2) H. O. E. (3) D. I. (4) P. & D.	(1) B. (2) O. (3) M. (4) C.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

Who is the author of Genesis? What two great periods of Bible history does Genesis record? Give the five points in the period, "Creation to Abraham." What time is covered by this period? Tell the story of creation, giving the four points suggested. Outline the story of the fall in four words, and indicate what each word signifies. Tell the story of Cain and Abel in four words, setting forth what is indicated by each word.

Outline the events of the flood in four points. Tell of the confusion of tongues in four phrases. What time is covered by the period, "Abraham to Moses"? Where is it recorded? Name the five divisions of the period. Outline in four points the story of Abraham's life. Tell of four leading events in the life of Isaac. Indicate four steps in the career of Jacob. Outline the life of Joseph. Tell in four points the story of "Israel in Egypt."

LESSON IV.

THE EXODUS.

RECKONING from the call of Moses to the choice of Joshua and the entrance into Canaan, this period of the Exodus extended from 1500 to 1460 B.C. The record is found in the four books, Exodus, Leviticus, Numbers and Deuteronomy.

In our study of the Exodus we will follow this outline:

1. Moses called (Exodus 1-4).
2. Out of Egypt (Exodus 5-18).
3. Before Sinai (Exodus 19-40, and Leviticus).
4. Wilderness wanderings (Numbers).
5. Preparation for Canaan (Deuteronomy).

We have seen the fulfillment of God's promise to Abraham. "I will make of thee a great nation" (Genesis 12: 2). We are now to see this nation go out of Egypt, receive discipline in the wilderness and find a home in the land which God had given to Abraham.

I. MOSES CALLED (EXODUS 1-4).

Next to the call of Abraham and scarce second in importance to that event, is the call of Moses. As God called Abraham to found the nation, so God called Moses to deliver and mould the nation.

We may consider the life of Moses as follows:

(1) *His birth and infancy.* When other means of oppression failed to stay the growth of the children of Israel, Pharaoh issued an edict that all male infants born among the Hebrews should be cast into the Nile. When Moses was born, his parents dared to defy the edict of the king and by a fine strategy, under the favoring hand of God, the child was saved from death.

(2) *Forty years in Egypt.* The earliest of these years were spent under the care of his mother, from whom he received a

training so vigorous and efficient that its force was never broken by the temptations to which he was subjected in the after years. From his mother's care Moses passed into the courts of Pharaoh and was trained in all the learning of the Egyptians.

(3) *Forty years in the desert.* Compelled by the failure of a premature effort at deliverance to flee from the wrath of Pharaoh, Moses, when he was forty years of age, went away into the desert of Arabia. Here for forty years the future deliverer was in training for his life task. He came to know the desert, and it meant much that he should know personally and minutely the land in which for so many years he was to lead and govern his people. In the solitude of the desert he found opportunity to commune with God, and here he developed that fullness of faith and that clearness of vision which marked his later life.

(4) *Forty years in leadership.* It has been said that Moses was forty years an Egyptian, forty years an Arabian and forty years an Israelite.

II. OUT OF EGYPT (EXODUS 5-18).

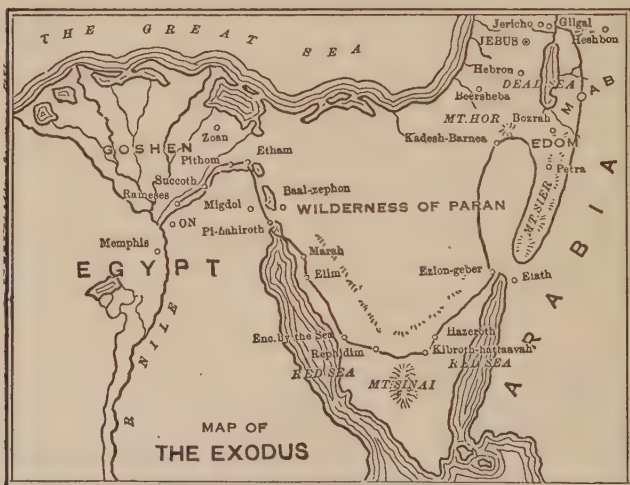
In setting forth this interesting bit of Israel's history, we may consider:

(1) *The plagues.* As Pharaoh, by his terrible oppressions, made Israel willing to go out of Egypt, so God, by his fearful visitations, made Pharaoh willing to let Israel go. Ten dreadful plagues, the last resulting in the death of the firstborn throughout the land, so crushed and humbled the haughty Egyptians that they were glad to send the people forth from their land. These plagues were: (1) Water turned into blood, (2) frogs, (3) lice, (4) flies, (5) murrain of beasts, (6) boils upon men and beasts, (7) hail, (8) locusts, (9) darkness, (10) death of the firstborn.

(2) *The departure.* Extensive preparations must have been made for the removal of so great a multitude with their families and their possessions. The eight or ten months during

which Moses was contending with Pharaoh offered opportunity for this needed preparation. Laden with stores of jewelry, apparel and varied wealth, the chosen people march out of Egypt.

(3) *The journey to Sinai.* The land of Canaan lay a little more than a hundred miles from Goshen, along the ancient caravan route, and could have been reached in a fortnight.



But its inhabitants were fierce and warlike, and its cities were walled fortresses. Enervated by long slavery, Israel was wholly unprepared to meet such foes. Hence, God directs their course southeastward, and after sixty days of marching the people enter the open plain before Mt. Sinai.

(4) *Miracles of the journey.* This journey was marked by signs and signal deliverances. Notable among these were: (1) The pillar of cloud shielding by day and of fire lighting by night; (2) the waters of the Red Sea parted; (3) the bitter waters of Marah sweetened; (4) manna given daily; (5) water from the smitten rock.

III. BEFORE SINAI (EXODUS 19-40, AND LEVITICUS).

During the year spent before Sinai we have four leading events, as follows:

(1) *The decalogue given.* After the patriarchal covenant had been ratified between Jehovah and Israel, the Lord spoke unto the assembly in the mount in the midst of the fire and the cloud and of the thick darkness, with a great voice, setting forth the Ten Words of the Law. Later Jehovah wrote these words on tables of stone and sent them to the people by the hand of Moses.

(2) *The golden calf destroyed.* While Moses was in the mount in solemn conclave with Jehovah, the people, impatient of the long delay and desirous of some visible symbol of Jehovah, prevailed upon Aaron to make a golden calf similar to the images they had often seen in Egypt. Returning from the mount, Moses found the people in the act of worshipping before this image. With flaming indignation he burned the image with fire and strewing the ashes on a neighboring stream he compelled the people to drink its waters.

(3) *The tabernacle built.* While in the holy mount, Moses received from the Lord instructions and directions for the building of a tabernacle, which should be the center of worship for Israel. All the people were invited to make contributions; the men brought gold and silver and hewed down acacia trees, while the women brought the finest of their spinning and weaving. Thus was produced a portable structure of rare fineness, which for hundreds of years continued to be the worshiping and rallying place for God's people.

(4) *The Levitical laws given.* During the remaining months of the year spent at Sinai there was given through Moses an elaborate system of laws, touching the priesthood, the sacrifices and offerings, the holy seasons, the sacred feasts, together with all manner of moral and civil laws.

Among the feasts which were to be permanently observed in Israel may be noted:

(1) *The Passover*, celebrating the deliverance of Israel from Egypt.

(2) *The Feast of Weeks*, or Pentecost, an expression of gratitude for the harvest.

(3) *The Feast of Tabernacles*, commemorating the dwelling of the Israelites in tents during their sojourn in the wilderness.

IV. WILDERNESS WANDERINGS (NUMBERS).

(1) *To Kadesh-barnea*. After a solemn observance of the Passover, the hosts of Israel, numbering upwards of two millions, broke camp, and, led on by the pillar of cloud, set out toward Canaan, reaching Kadesh-barnea, on its southern shore, at the time of the first ripe grapes, in the month of September.

(2) *The spies sent*. In obedience to the command of Jehovah, twelve men, selected from the twelve tribes of Israel, went up throughout the whole land to spy it out. On their return they brought back a unanimous report as to the fertility and resources of the land, and as to the fierceness of its inhabitants. Here their agreement ceased. Ten men, declaring that they could not take the land, made the hearts of the people melt with fear. The other two, Caleb and Joshua, bravely withstood the majority, saying, "Let us go up at once and possess it, for we are well able to overcome it" (Numbers 13: 30).

(3) *The people turn back*. The two men were unable to overcome the tide of doubt and dismay caused by the adverse report of the ten. The courage and faith of Israel signally fail and the people turn back, to wander in the desert until that generation of unbelieving men is dead.

(4) *Wilderness wanderings*. For thirty-seven and a half years the children of Israel live the nomadic life of the desert. We are not to suppose that the people traveled constantly during this time, but rather that they lived a wandering and unsettled life, moving from place to place as the necessities of water and pasturage might require.

V. PREPARATION FOR CANAAN (DEUTERONOMY).

(1) *On the plains of Moab.* Israel came at last to the plains of Moab, on the east of Jordan, over against Jericho. Of the unbelieving generation, which almost forty years before grieved God with its rebellion, all those twenty years of age and up have died.

(2) *Moses' farewell addresses* (Deuteronomy 1-80). Because Moses failed to sanctify Jehovah before the people, in that he smote the rock instead of speaking to it, as God commanded, he is not to be permitted to enter the land of promise. Before he goes away into the mount from which he is not to return, he assembles all Israel in the open plain and delivers a series of farewell addresses, which for strength and dignity rank with the noblest of all human utterances.

(3) *Moses dies.* At the call of God, Moses ascends Mt. Nebo and views the land which he is himself forbidden to enter. Here in the land of Moab Moses dies, and here God buries him so that no man ever knew the place of his burial.

(4) *Joshua succeeds Moses.* As a slave in Egypt, Joshua saw the mighty plagues by which Jehovah delivered Israel; as his minister he was with Moses in the sacred mount; as one of the twelve spies he brought back a good report. Thus in a long and honorable career and by varied training Joshua has been prepared for leadership.

BLACKBOARD OUTLINE.

I. C. to A.	1. C.	2. F.	3. C. & A.	4. F.	5. C. T.
II. A. to M.	1. A.	2. I.	3. J.	4. J.	5. I. E.
III. Ex.	1. M. C.	2. O. E.	3. B. S.	4. W. W.	5. P. C.
	(1) B. & I.	(1) P.	(1) D. G.	(1) To K.	(1) O. P. M.
	(2) 40 yrs. E.	(2) D.	(2) G. C. D.	(2) S. S.	(2) M. F. A.
	(3) 40 yrs. D.	(3) J.	(3) T. B.	(3) P. T. B.	(3) M. D.
	(4) 40 yrs. L.	(4) M. of J.	(4) L. G.	(4) W. W.	(4) J. S. M.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

What books relate the period of the Exodus? Who wrote these books? What time is covered by the period of the Exodus? Name five points in the outline. What are the three equal divisions in the life of Moses? Tell in four points the story of Israel going "out of Egypt." Indicate four things which took place "before Sinai." Tell of four steps in "wilderness wanderings." Tell in four points of "preparation for Canaan." Draw an outline map indicating the journeys of Israel.

Review: Name the two Bible periods previously studied and give the five subdivisions of each.

LESSON V.

THE CONQUEST AND THE JUDGES.

IN the book of Joshua we have a record of the fourth period of Bible history,

THE CONQUEST.

If we reckon from the accession of Joshua to the probable time of his death, this period of the Conquest extended from 1460 to 1450 B.C. The war of conquest occupied seven years.

We may consider this history under the following five steps:

1. Into Canaan (Joshua 1-5).
2. Jericho is taken (Joshua 6).
3. Ai is captured (Joshua 7, 8).
4. The law is ratified (Joshua 8).
5. The conquest and allotment of the land (Joshua 9-24).

I. INTO CANAAN (JOSHUA 1-5).

(1) *Dry-shod over Jordan.* No sooner had the days of Israel's mourning for the death of Moses ended than the word of the Lord came to Joshua, bidding him lead over Jordan. Though it was the time of the year when Jordan overflowed its banks, God parted the waters of Jordan, and Israel marched dry-shod and triumphant into Canaan.

(2) *The Passover observed.* During the wanderings in the wilderness the law with its ceremonies seems to have been neglected. It has been suggested that as a rebellious and rejected people they were not permitted to observe the rites which in a peculiar way marked them as God's own people. These rites thus long neglected are now renewed, the people being circumcised and the Passover observed.

(3) *Manna ceased.* At this time also the manna, which God had mercifully given for the sustenance of Israel during the wilderness journey, ceased.



(4) *Joshua's vision.* While Joshua is praying over against Jericho and meditating as to how he may take that strongly-fortified city, there appears to him the "captain of the Lord's hosts," giving him direction for the campaign against the city.

II. JERICHO IS TAKEN (JOSHUA 6).

(1) *Jericho is compassed by Israel.* The news of the divine intervention in separating the waters of the Jordan

spread rapidly among the inhabitants of Canaan, and a great fear fell upon them. The strongly-fortified city of Jericho, in the plains of the Jordan, commanded the passes which led up to the land of Canaan, and hence must be a first object of attack. Sharing the general sense of alarm inspired by the coming of Israel, the rulers of Jericho hasten to shut up their city.

(2) *Jehovah overthrows Jericho.* Jehovah will himself win unaided the first victory in the new land. Accordingly he directs Joshua to compass the city, led by the priests, each day for six days, and seven times on the seventh day. When this was done the people sounded their trumpets and gave a mighty shout, and the walls of Jericho "fell down flat." Israel marched in and possessed the city, destroying both man and beast, according to the word of the Lord.

(3) *Rahab and her family spared.* Because Rahab had concealed the spies sent out by Joshua, the young men whose lives were thus saved were commanded to bring out of the doomed city Rahab with her kindred and all that she possessed. These alone of all Jericho were spared.

(4) *Curse upon the rebuilder of Jericho.* To emphasize the divine displeasure for the sins of Jericho and possibly also to prevent that city from becoming the capital of the new order soon to be established, Joshua pronounced a curse upon the man who should rebuild the city. Some four hundred years later this curse had fearful literal fulfillment when Hiel, the Bethelite, rebuilt the city and laid the foundation in the death of his firstborn and set up the gates in the death of his youngest son.

III. AI IS CAPTURED (JOSHUA 7, 8).

This thrilling bit of Israel's history may be summed up in four words:

(1) *Defeat.* Up the steep heights from Jericho lay the fortified town of Ai. Three thousand of the army of Israel toiled up the height and attacked this comparatively insig-

nificant fortress. But they were put to rout by the men of Ai, who chased them down the mountain slopes and slew thirty-six of their number. When Joshua and the elders of Israel cried to God, it was made plain to them that this defeat was due to—

(2) *Sin.* In the destruction of Jericho, the children of Israel had committed a trespass, in that the divine word commanding absolute destruction was violated. Achan, of the tribe of Judah, kept some of the rich treasure.

(3) *Cleansing.* Humbled and dismayed, Joshua and the elders of Israel put dust on their heads and cried mightily to God. Sin had brought the defeat and God made it clear that they were to put away the offense by searching out and punishing the offender. When the lot fell on Achan as the guilty man he and his household, who had probably shared in the sin, were stoned with stones and burned with fire.

(4) *Victory.* Having thus put away the trespass and being directed by the Lord, Joshua and all the people march against Ai, and by an artful strategem the city is taken and destroyed.

IV. THE LAW IS RATIFIED (JOSHUA 8).

(1) *Joshua assembles Israel at Shechem.* The terror of Israel's mighty achievements had fallen upon the tribes of Canaan, and Joshua resolved to lead all Israel direct to Shechem, in the heart of the land, to confirm the covenant between Jehovah and his people.

(2) *Builds an altar and offers sacrifice.* This was in accordance with the command of Moses given on the plains of Moab (Deuteronomy 27). It was an august assemblage and its memories and influence must have lingered long with the people.

(3) *The blessing and the cursing.* Half of the tribes stood together on Mt. Ebal and half together on Mt. Gerizim, the two mountains facing each other, and located a short distance apart. Those on Mt. Ebal proclaimed the cursings, while

those on Mt. Gerizim declared the blessings. Thus, in most solemn fashion did Israel, in the midst of the land in which they were to serve the God of their fathers, hear and ratify the covenant which bound them to be the Lord's people.

(4) *The burial of Joseph's bones.* Through all the wilderness wanderings Israel had carried with them the bones of Joseph, who many generations before in Egypt had made the elders swear that when the chosen people went out of Egypt they would carry his body with them and give him burial in the land of his fathers. Joshua now buries the bones of Joseph near Shechem in the plot of ground which his father Jacob had owned.

V. CONQUEST AND ALLOTMENT OF THE LAND (JOSHUA 9-24).

Having broken into the midst of the land and thus effectually divided his foes, Joshua conducts first a campaign southward, and then sweeps north with irresistible power.

(1) *The strategy of the Gibeonites.* The Gibeonites by pretending to be inhabitants of some far distant realm secure an alliance with Israel. In deference to the oath they had taken, Joshua and the elders spared the lives of the Gibeonites, though as a penalty for their treachery they made them hewers of wood and drawers of water.

(2) *Conquest of the land.* When their former confederates learned that the people of Gibeon had made alliance with the Israelites, they assembled their forces and marched against the city of Gibeon. In response to the urgent appeal of the imperiled city, Joshua with his whole force made a hurried march and fell upon the allied kings, utterly defeating them. Learning of Joshua's victory in the southern section, the chiefs farther north gathered their forces and determined to make a desperate stand. Strengthened by a special visit and promise from the Lord, Joshua hastened northward by forced marches, and in the night fell upon his unsuspecting foes at Lake Merom, routing them with great slaughter.

(3) *The allotment of the land.* By these decisive campaigns Joshua obtained possession of the land. Assembling the tribes before the ark in Shiloh, lot was cast before the Lord, and thus the land was divided among the tribes, two and a half tribes having already accepted allotment of land east of the Jordan.

The tribes of Israel were as follows:

East of Jordan:

Reuben, Gad and the half-tribe of Manassah.

West of Jordan:

In the south: Simeon, Judah, Benjamin, Dan.

In the center: Ephraim and Manasseh.

In the north: Issachar, Zebulun, Asher and Naphtali.

(4) *The farewell of Joshua.* When Joshua was an old man and saw that his end was near he assembled all Israel in a mighty convocation at Shechem, and there amid surroundings of sacred memory he delivered a farewell address of great fervor and dignity (Joshua 24).

THE JUDGES.

This period, which extended from 1450 to 1102 B.C., is recorded in the books, Judges and Ruth.

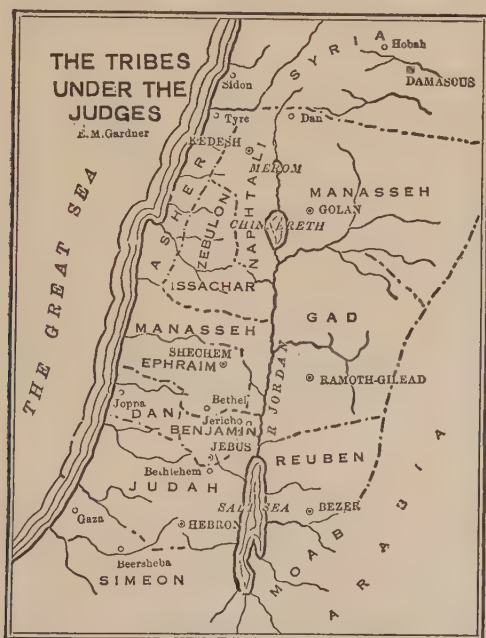
We study this period under the following divisions:

1. The period characterized (Judges 1-2).
2. A first group of judges (Judges 3-5).
3. A second group of judges (Judges 6-10: 5).
4. A third group of judges (Judges 10: 6-12).
5. The last three judges and the story of Ruth (Judges 13-21, and Ruth).

I. THE PERIOD CHARACTERIZED.

Preceded by the glorious period of the conquest, and followed by the yet more glorious days of the kingdom, this period has been likened to a valley between two lofty and

glorious peaks. As the history has no special continuity and no orderly movement, it is impossible to analyze the material or outline clearly the events. We may, perhaps, get a fair conception of the period by considering the four phrases which have been most frequently used to describe it.



(1) *The theocracy.* Since Josephus' day this phrase has been used to describe Israel's government during the days of the Judges. It means a government in which God exercised direct rule.

(2) *The dark ages.* This phrase speaks much and truly as to the time of the judges. Religion was at a low ebb;

the law, the sacrifices and the sacred feasts were sadly neglected. No inspired literature was produced, scarcely any miracles were wrought. There were no great revivals of religion and no preëminently great Bible characters save Samuel, who really falls in the twilight between this period and the next. Israel was frequently defeated and oppressed by her enemies being at times reduced to the lowest possible condition.

(3) *The age of personal heroism.* There was no central government, and hence no hereditary rulers and no standing armies. God raised up military and civil leaders called "Judges," to deliver and rule over the people. These, for the most part, assumed leadership by virtue of their personal prowess and physical daring. This was, therefore, an age of personal heroism rather than of great leaders or rulers.

(4) *The transition time.* Between the era of Moses and Joshua, with its abundance of miracles and its wealth of revelation and the yet more splendid period of the kingdom, we have this long period of hundreds of years. Israel, with her follies and sins, seemed to be marking time. It has been aptly called the transition time.

II. A FIRST GROUP OF JUDGES.

(1) *Othniel*, the nephew, or possibly the young brother of Caleb, defeated the allied kings of Mesopotamia and ruled over Israel forty years.

(2) *Ehud*, a left-handed Benjamite, slew Eglon, king of the Moabites, and delivered Israel from the rule of Moab, after which the land had rest eighty years.

(3) *Shamgar*, who delivered Israel from the tyranny of the Philistines, slaying on one occasion six hundred of the enemy with no better weapon than an ox-goad.

(4) *Deborah* (Barak). When the Canaanites had oppressed Israel for twenty years, reducing the people to abject slavery, Deborah called the people to arms and inspired them to rise

under the leadership of Barak and throw off the yoke of oppression. Deborah ranks easily with the greatest of the judges, and is one of the noblest women in all history.

III. A SECOND GROUP OF JUDGES.

(1) *Gideon*. When Israel lapsed again into idolatry, Jehovah raised up the Midianites to afflict them. Through a period of seven years these oppressors came in great numbers and reduced the land to greater straits than had ever been known before. In this dire extremity, God raised up Gideon, a mighty man of valor. In response to his appeal, thirty-two thousand men gathered about him. Reduced by one test to ten thousand, and by another test to three hundred, a wonderful deliverance was wrought by this handful, and the yoke of the Midianites was broken. Gideon and Samuel were the only judges who ruled over all of the twelve tribes of Israel.

(2) *Abimelech*, Gideon's son, called the "Bramble King," ruled Israel three years, reigning as king in Shechem.

(3) *Tola* governed Israel twenty-three years.

(4) *Jair* with his sons ruled twenty-two years.

IV. A THIRD GROUP OF JUDGES.

(1) *Jephthah*. When the land was reduced and oppressed by the Ammonites, Israel turned to Jephthah, a rough free-booter of Gilead, and asked him to become their leader. Before going to battle he rashly vowed that if God would give him victory he would offer as a sacrifice whatever came first out of his house to greet him on his return. He gained a decisive victory, but was shocked to see coming first to greet him his daughter, an only child. The brave girl readily yielded herself, and the father seems to have fulfilled his rash vow, offering her as a sacrifice.

(2) *Ibzan* judged Israel seven years.

(3) *Elnon* judged ten years.

(4) *Abdon* continued eight years.

V. THE LAST THREE JUDGES AND RUTH.

(1) *Samson*. For a period of twenty years Samson fought against the Philistines. Endowed with superhuman strength, he was a hero of physical prowess rather than a leader or general.

(2) *Eli* combined the office of highpriest with that of judge. A man of marked personal piety, his chief fault lay in such indulgence toward the vices of his sons as resulted in their utter failure through profligacy and crime.

(3) *Samuel*. The name Samuel, "Asked of God," recalls the story of the devout Hanna praying in sorrow before the sanctuary and receiving through the aged Eli the assurance that she should become the mother of a child. The giving of the child Samuel to the Lord, and the annual visit of Hannah to bring the little garments she had woven for him, has laid strong hold on the imagination of Bible readers. To this child, in the night time, while sleeping in the sacred precincts, Jehovah spoke audibly, though the child knew not at first that it was the voice of Jehovah. Directed by Eli, Samuel answers the mysterious voice, "Speak, Lord, for thy servant heareth." Then Jehovah denounced through the child the doom of Eli's house.

Samuel ranks with Abraham, Moses and David as one of the noblest characters in all Bible history. He was the last and greatest of the judges; he was the founder of the school of the prophets, which for hundreds of years wielded a wide influence in Israel. As judge, reformer, statesman, writer, and, especially, as a man mighty in prayer, he left his impress deep in the heart of the nation.

(4) *Ruth*. The beautiful and romantic story of Ruth falls in the time when the judges ruled. Driven by famine, Naomi goes with her husband and sons from Judah into the land of Moab. There the sons marry Ruth and Orpah, maidens of Moab. On the death of her husband and sons, Naomi resolves to return to the land of her fathers. With rare devotion

Ruth clings to her mother-in-law and returns with her to Bethlehem. Later she is married to Boaz, and becomes the grandmother of David and an ancestress of our Lord Jesus.

BLACKBOARD OUTLINE.

I. C. to A.	1. C.	2. F.	3. C. & A.	4. F.	5. C. T.
II. A. to M.	1. A.	2. I.	3. J.	4. J.	5. I. E.
III. Ex.	1. M. C.	2. O. E.	3. B. S.	4. W. W.	5. P. C.
IV. C.	1. I. C.	2. J. T.	3. A. C.	4. L. R.	5. C. & A.
	(1) D. O. J.	(1) J. C. by I.	(1) D.	(1) J. A. I.	(1) S. of G.
	(2) P. O.	(2) J. O. J.	(2) S.	(2) J. B. A.	(2) C. of L.
	(3) M. C.	(3) R. S.	(3) C.	(3) B. & C.	(3) A. of L.
	(4) J's V.	(4) C. R. J.	(4) V.	(4) B. of J.	(4) F. of J.
V. J.	1. P. C.	2. F. G. J.	3. S. G. J.	4. T. G. J.	5. L. J. & R.
	(1) T.	(1) O.	(1) G.	(1) J.	(1) S.
	(2) D. A.	(2) E.	(2) A.	(2) I.	(2) E.
	(3) A. P. H.	(3) S.	(3) T.	(3) E.	(3) S.
	(4) T. T.	(4) D.	(4) J.	(4) A.	(4) R.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

What are the five subdivisions of the Conquest? Time covered? Tell in four points the story of the entrance "into Canaan." Tell the four steps connected with the taking of Jericho. Tell in outline of the capture of Ai. Name four points in connection with the ratification of the law. Tell in outline the story of the Conquest and allotment of the land. State the time covered by the period of the Judges.

Name the five points in the outline of the period. Name four phrases which characterize this period, and state the significance of each phrase. Tell something of any one of the first four judges. Tell something of the greatest of the second group of judges. Tell something of any one of the third group of judges. Name the last three judges, telling something of each. Tell in outline the story of Ruth.

Review: Name the three Bible periods previously studied, and give the five subdivisions of each.

LESSON VI.

THE KINGDOM.

THE period of "The Kingdom," upon whose study we are now to enter, continues through three reigns of forty years each, and hence covered one hundred and twenty years, 1102-982 B.C.

The books, 1 and 2 Samuel, 1 and 2 Kings and 1 and 2 Chronicles, record four periods of history, The Kingdom, The Two Kingdoms, Judah Alone and The Captivity. A comparison of the outlines, page 249, will show where these several records are to be found.

We consider this period under the following outline:

1. The rise of the Kingdom (1 Sam. 1-12).
2. The reign of Saul (1 Sam. 13-31).
3. The reign of David (2 Sam. and 1 Chron.).
4. The reign of Solomon (1 Kings 1-11; 1 Chron. 1-9).
5. Marks of the Period.

We now approach the most brilliant and prosperous era of Israel's history. The "Dark Ages" which we have studied is succeeded by this "Golden Age." Israel takes high rank among the nations of the earth, attaining a high development in architecture, literature and all the elements of civilization.

I. THE RISE OF THE KINGDOM.

(1) *The sons of Samuel fail.* Samuel had ruled Israel long and well. As he comes to old age deep shadows seem to be falling over the pathway of Israel. In contrast with the splendid integrity of his own life, and the dignity of his own reign, his sons, to whom he had entrusted some responsibility of government, and who naturally would succeed him, were by their corruptions proving themselves unworthy to succeed their

great father. The elders of Israel clearly perceive that the nation is approaching a serious crisis.

(2) *The people desire a king.* Assembling the nation in Ramah, the home of Samuel, the elders of the people make demand for a king to rule over them. They remind the aged judge that his sons walk not in his ways, and they ask him to make for them a king to rule them "like the nations round about." Bringing the request of the people before the Lord, Samuel is bidden to yield to the demand, and is consoled by the assurance that "they have not rejected thee, but they have rejected me that I should not reign over them." He is directed to protest solemnly and to show the people the manner of the king who shall rule over them.

(3) *Saul is chosen to be king.* As Israel's first king, and by reason of his strange personality, Saul commands peculiar interest. Chosen possibly because he was the type of man whom Israel desired, he failed utterly to measure up to the high demand of the place to which he was called.

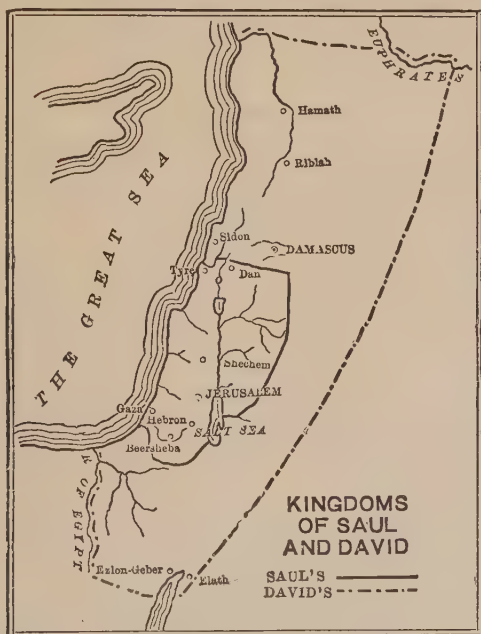
(4) *Samuel's farewell to Israel.* Having called the people together in Gilgal, and made Saul king, Samuel avails himself of the opportunity thus presented to say his word of farewell to the people whom he had so long judged and whom he so deeply loved. With the utmost of dignity and with the noblest words he challenged Israel to witness against him.

II. THE REIGN OF SAUL (1 SAM. 13-31).

"Saul was a clever man; a great military leader; an able statesman; yet his life was a miserable failure because he tried to put himself in the place of God and to carry out his own plans." In four words we may outline the career of Saul.

(1) *Anointed.* We first meet Saul in quest of his father's asses which have strayed from home. He comes to inquire of the prophet Samuel as to their whereabouts and Samuel, having been directed of God, anoints him to be king in Israel.

(2) *Crowned.* All Israel assembles in Mizpah at the call of Samuel to choose a king. When the lot fell on Saul, the people searched for him and found him among the baggage. "And they ran and fetched him thence: and when he stood among



the people, he was higher than any of the people from his shoulders and upward." (1 Samuel 10: 23.)

(3) *Disobedient.* Saul began early to manifest a rebellious spirit against Jehovah. When he was sent to destroy Amalek utterly, he spared Agag the king and the best of the cattle.

(4) *Rejected.* Because of his failure to obey the word of the Lord in the matter of Amalek, God sent Samuel to denounce

Saul's wickedness: "Thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." (1 Samuel 15: 26.)

The closing years of Saul's reign are shadowed by the struggle between the wayward king and God. At last in a terrible hour of defeat and despair Saul died by his own hand on the slopes of Mt. Gilboa.

III. THE REIGN OF DAVID.

We now approach the greatest and noblest character, after Moses, in Israelitish history; we come also to the most brilliant era in the life of the nation.

David's life falls into four periods:

(1) *A shepherd lad.* Of his early shepherd life we know but little, save that he kept his father's flocks on the pasture lands about Bethlehem, and that he slew a lion and a bear.

(2) *At the court of Saul.* After the battle with Goliath, Saul calls David to live permanently at the court. By his genius and skill and courage, David attains the high position of captain of the king's bodyguard, a place which seems to have been second only to that held by Abner as general of the army.

(3) *An outlaw chieftain.* Imperiled by the jealous enmity of Saul, David is driven forth, and for a few years becomes a freebooting frontiersman. Many thrilling incidents and hair-breadth escapes marked this period. Again and again, as he himself declares, there was only a step between him and death.

(4) *King in Hebron and in Jerusalem.* Upon the death of Saul the powerful tribe of Judah came together in Hebron and made David their king.

After reigning seven years in Hebron over the tribe of Judah, David, upon the death of Saul's son and the crumbling of his kingdom, was solemnly chosen by all of the tribes to be their king. Reducing the fortress of Jebus (Jerusalem), which singularly enough had to this time successfully resisted attack,

David made it his capital and the center of his kingdom. Here for thirty-three years David reigns over all Israel.

IV. THE REIGN OF SOLOMON.

While sixty chapters are given in the sacred record to the life of David, only twenty chapters are given to Solomon. The life of Solomon may be briefly summarized as follows:

(1) *Early simplicity.* Our earliest glimpses of Solomon are most pleasing. Coming to the throne at an early age, perhaps about twenty, one of his first public acts was to call an assembly of Israel at Gibeon which, as the location of the tabernacle, was the center of Israel's worship. Here he offered with all Israel one thousand burnt offerings. That same night God appeared to him and bade him, for his father David's sake, to ask what he would. With beautiful spirit Solomon made reply, "Give me wisdom and knowledge that I may come in and go out before this people: for who can judge this thy people that is so great?"

Because Solomon requested wisdom rather than riches or honor or long life or the life of his enemies, God was pleased and declared that he should have all of these besides the wisdom he craved.

(2) *Mature greatness.* Solomon ruled wisely the vast domain which he had inherited from his father David, and as the years passed, grew into a man of strength and a statesman of ability. He completed and perfected the governmental policies inaugurated by David; he carried on extensive building operations both in Jerusalem and throughout the realm; he formed trade relations with Egypt, Tyre and other nations which brought him wealth from the remote parts of the earth.

(3) *Sinful indulgence.* Along with increasing wealth and power there came to Solomon and to all Israel a spirit of ease and indulgence which could but prophesy evil for the holy nation. After the manner of Oriental despots, Solomon made alliance with foreign courts and in order to cement the bonds

of friendship he married daughters of these foreign rulers, among them the daughter of Pharaoh, thus establishing an extensive harem. These women brought in their foreign gods and idolatries and thus turned the heart of Solomon from the worship of Jehovah. The usual forms of sacrifice and worship were indeed kept up, but the spirit had gone out of the forms, and Solomon and all Israel with him were swept by currents of sin and worldly indulgence.

(4) *Sad decline.* Wearied at last with the follies and idolatries of the king and of the nation, Jehovah appears again with the words, "Forasmuch as this is done of thee and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee and give it to thy servant." Clouds began to gather; signs of decline began to appear. The increasing weakness of these declining days is manifest in the fact that Rezon, king of the Syrians, was able for many years to wage war against Solomon, and that Israel's ancient enemy, Edom, under the dreaded Hadad, also raised a standard of revolt which Solomon seemed unable to put down.

V. MARKS OF THIS PERIOD.

As the period of the judges has been called the "dark ages," so this period of the kingdom may be called the "golden age" of Israel's history.

(1) *Literary activity.* Many books of Scripture were written during this period—Judges, Ruth, 1 and 2 Samuel, Ecclesiastes, Song of Songs, possibly Job and most of the Psalms and of the Proverbs.

(2) *Religious progress.* This was a period of special religious development. The temple was built and dedicated, and its worship was elaborately perfected; sacred music was introduced on a scale never known before, and a high degree of religious faith and fervor was developed.

(3) *Conquest and expansion.* The kingdom under David and Solomon comprised about six times as much territory as was

originally occupied by the twelve tribes. The promise made hundreds of years before to Abraham was thus fulfilled.

(4) *Wealth and splendor.* Silver was in Jerusalem as stones, and cedar trees as sycamores, and the people became so many that they were as the sand which is by the sea for multitude.

The figure below illustrates the upward trend of Israel's national life until the best heights were attained during "the Kingdom," and indicates the decline to the days of "the Captivity." During "the Exodus" Israel goes out of bondage; through "the Conquest" Israel secures a national home; in the days of "the Judges" Israel develops a great national life; during "the Kingdom" Israel attains her highest national glory; then comes division and "the Two Kingdoms"; then Israel falls, leaving "Judah Alone"; then Judah goes into "the Captivity," and Israel reaches the lowest plane of her national life.



BLACKBOARD OUTLINE.

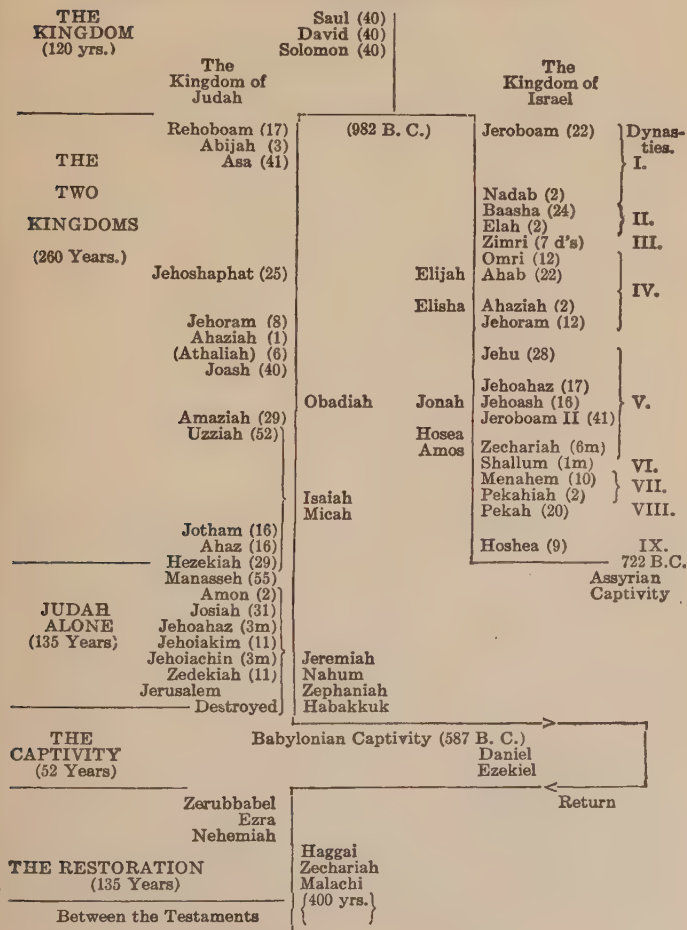
I. C. to A	1. C.	2. F.	3. C. & A.	4. F.	5. C. T.
II. A. to M.	1. A.	2. I.	3. J.	4. J.	5. I. E.
III. Ex.	1. M. C.	2. O. E.	3. B. S.	4. W. W.	5. P. C.
IV. C.	1. I. C.	2. J. T.	3. A. C.	4. L. R.	5. C. & A.
V. J.	1. P. C.	2. F. G. J.	3. S. G. J.	4. T. G. J.	5. L. J. R.
VI. K.	1. R. K.	2. R. S.	3. R. D.	4. R. S.	5. M. of P.
	(1) S. S. F.	(1) A.	(1) S. L.	(1) E. S.	(1) L. A.
	(2) P. D. K.	(2) C.	(2) A. C. of S.	(2) M. G.	(2) R. P.
	(3) S. C. K.	(3) D.	(3) O. C.	(3) S. I.	(3) C. & E.
	(4) S's F.	(4) R.	(4) K. in H. and J.	(4) S. D.	(4) W. & S.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

What time is covered by the period which we call "The Kingdom"? Name the five points in the outline of the period. Set forth the rise of the kingdom in four points. Outline the career of Saul in four words. Tell something of each of the four periods of David's life. State four stages in the career of Solomon. Give four marks of this period.

Review: Name the five Bible periods previously studied, and give the five subdivisions of each.

CHART OF OLD TESTAMENT HISTORY.



* Birth of our Lord Jesus.

LESSON VII.

THE TWO KINGDOMS.

FOR David's sake Jehovah withheld his wrath and deferred the threatened rending of the kingdom until after Solomon's death. Under Solomon's son, Rehoboam, the kingdom was divided.

We are now to study the long period of 259 years, 982-722 B.C., during which time the two kingdoms, Israel and Judah, stood side by side.

Here we are to study :

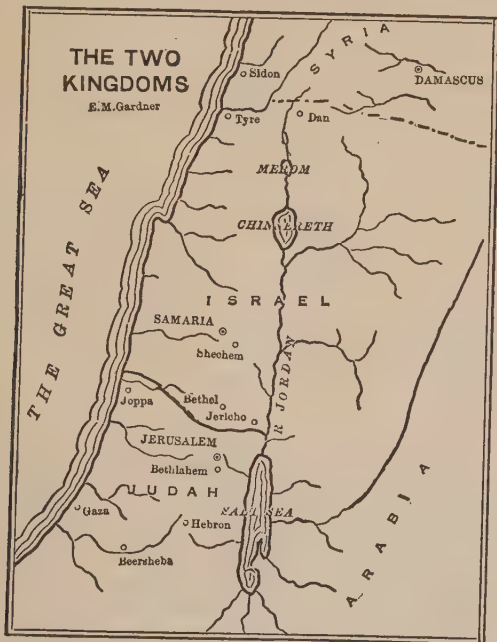
1. Causes of the division.
2. The kingdoms compared.
3. Their relations to each other.
4. Israel, the northern kingdom. } 1 Kings 12-22, 2 Kings
5. Judah, the southern kingdom. } 1-17, 2 Chron. 10-29.

I. CAUSES OF THE DIVISION.

(1) *Tribal jealousy.* From the time of the Conquest under Joshua there had been rivalry between the two powerful tribes, Ephraim and Judah. For seven years, at the close of Saul's reign, Ephraim supported the house of Saul while Judah rallied to the scepter of David. The influence of David, and after him that of Solomon, was strong enough to hold the tribes together. Now that these influences have passed and new conditions have arisen, the old feeling leaps into a flame and the Ten Tribes are glad for a pretext to break away and set up a government for themselves.

(2) *Worldly policies.* Because Solomon had failed to reign according to the will of Jehovah, and had turned his heart away after other gods, God decreed the dissolution of his kingdom. Already in Solomon's day the prophet Ahijah was sent to Jeroboam with the prediction that that prince should reign over the ten tribes of Israel.

(3) *Heavy taxes.* While gold and silver and precious treasure had flowed in abundance into the coffers of the king, the people themselves had been sorely oppressed and burdened. Groaning beneath their burdens, they assembled in Shechem and pleaded that their taxes should be reduced.



(4) *Rehoboam's folly.* Apparently all of these difficulties might have been overcome but for the consummate folly of Rehoboam, Solomon's son. Instead of conciliating the people and reducing their burdens he answered them roughly, "My little finger shall be thicker than my father's loins." Thereupon the Northern Tribes revolted and set up a separate kingdom.

II. THE KINGDOMS COMPARED.

(1) *Area.* The Northern Kingdom, Israel, comprised almost three times as much territory, 9,500 square miles, as against her Southern neighbor, with 3,500 square miles.

(2) *Resources.* The land embraced in the territory of Israel was on the whole vastly more productive, including, as it did, many fertile plains such as Esdraelon and the Jordan valley.

(3) *Population.* Israel's advantage in the matters of area and resources was no greater than her advantage in the matter of population. Her fertile lands sustained a numerous and open-minded people.

(4) *Capitals.* In one point Judah was especially favored; Jerusalem with its political and religious associations, with its memories of David and Solomon, with its magnificent temple—Jerusalem was a mighty asset for Judah. While Israel's capital was often shifted, and Samaria, its chief seat of government, was associated with idolatrous rites, Jerusalem, Judah's capital, was hallowed by the temple and made sacred by glorious memories and noble associations.

III. THEIR RELATIONS TO EACH OTHER.

(1) *Hostility.* Sixty years. Rehoboam, king of Judah, was warned through a prophet that the rending of the kingdom was of God, and he was directed to submit. In spite of this clear injunction, Rehoboam and his successors through a period of almost sixty years persisted in their unsuccessful efforts to subdue Israel, waging a ceaseless petty warfare.

(2) *Alliance.* Thirty years. In the days of Ahab of Israel and Jehoshaphat of Judah, the reigning families were bound together in a friendly alliance against foreign foes, especially the powerful kingdom of Syria.

(3) *Renewed hostility.* One hundred and sixty-nine years. When Jehu came to the throne of Israel he destroyed the house of Ahab and severed forever the ties which bound the two

kingdoms. From this time to the fall of Israel, in 722 B.C., there was ceaseless strife between Israel and Judah.

(4) *Both loved of Jehovah.* God seems to have made little difference between the two kingdoms, regarding them alike as his erring children. To them both he sent prophets to warn and exhort, while in both he laid bare his arm in wonderful deliverances.

IV. ISRAEL, THE NORTHERN KINGDOM.

The two kingdoms stood side by side for 200 years. After the fall of Israel, Judah continued 135 years longer.

(1) *Jeroboam, Israel's first king.* So deeply did Jeroboam impress himself upon the life of Israel, a clear conception of his life and character will shed light on all the history which comes after.

Coming to the throne of the new kingdom, Jeroboam evinced no concern for the higher religious welfare and destiny of Israel. One ambition possessed him, the firm establishment of the kingdom in his own hand. To this one thing he was willing to sacrifice all other things. Believing that his own interests and the permanency of his throne would be imperiled if his people continued to go for sacrifice and worship to Jerusalem, the heart and capital of the Southern Kingdom, he set up idols, golden calves, in imitation of those worshiped in Egypt. These he placed in Dan, an extreme Northern city, and Bethel, an ancient shrine situated on the border between Israel and Judah.

This folly of Jeroboam never departed from Israel. No one of all the long line of kings which followed Jeroboam ever had the courage to destroy these idol shrines.

(2) *Leading kings.* Passing by the kings which seem to be of less importance, we study some kings which for various reasons stand out in some distinctness.

Omri and Ahab. Omri founded the third dynasty, and building the city of Samaria, transferred his capital to that strong-

hold. A vigorous soldier and unscrupulous king, Omri strengthened and extended the kingdom, but did much to corrupt the people.

In order to cement the alliance between himself and the king of Sidon, he brought about a marriage between his son Ahab and Jezebel, a daughter of the Sidonian king. Succeeding to the kingdom, Ahab, dominated by the wicked and idolatrous Jezebel, proceeded to introduce into Israel all manner of idolatrous worship. At this crisis, and under these distressful conditions, the great prophet, Elijah, comes upon the scene and wages mighty warfare for the true God against the idolatries of Israel.

Jehu, the tenth king of Israel and founder of its fifth dynasty, is a picturesque and powerful figure. Jehu is anointed king by one of the sons of the prophets, and with the utmost promptness and vigor he dashes across the plain, slays Jehoram the king with his own hand, orders the destruction of Jezebel and proceeds to establish himself in Samaria as king of Israel. By a stratagem he assembled the leaders of idolatrous worship, the priests and prophets of Baal, in the vast temple which Ahab had erected in Samaria and caused them to be slain. Pushing forward the work thus begun, Jehu did not cease until he had destroyed utterly the Baal worship which had so blighted the nation. The reformation thus wrought in zeal and blood does not seem to have produced lasting fruits.

Jeroboam II, while he walked in the ways of the first Jeroboam in that he kept up the idolatry of the golden calves, yet did much to strengthen and extend the kingdom. Under his reign the people increased in wealth and power and enjoyed a prosperity which reminds one of the glorious days of David and Solomon. Idolatry, drunkenness and licentiousness were rampant, however, and the prophet Amos and other prophets were sent to denounce the sins of the day and to call the people back to the worship of Jehovah.

Hoshea, the last of the kings of Israel, was somewhat better than his predecessors, but the doom long threatened was

hastening apace. The Assyrians under Sargon reduced Samaria 722 B.C. and carried the unhappy Israelites away into a captivity from which they were never to return.

(3) *Prophets.* The prophets were close students of political as well as religious problems, and as the advisers of kings often wielded a decisive influence in the affairs of state.

Elijah and Elisha, who prophesied in Israel during the dark days of Ahab and his successors, battled mightily against the Baal worship which Ahab and Jezebel had introduced into Israel. *Elijah*, a Gileadite of picturesque grandeur, suddenly appears before Ahab's court and denounces the prevailing idolatry. By stern word and mighty miracle he does much to restore the worship of Jehovah. As notable among the events of his life may be mentioned, (a) his challenge to the priests of Baal and Ashtoreth and Jehovah's signal vindication on Mt. Carmel; (b) his subsequent failure and flight; (c) his denunciation of Ahab in connection with the murder of Naboth and his prediction of the overthrow of that wicked king.

Elisha, more polished and of milder temperament, wielded through his long career a strong influence both on the court and among the people. Among the many miracles which he wrought the following are of special interest: (a) The multiplying of oil which enabled a prophet's widow to pay her debts; (b) the raising to life of the child of the Shunammite; (c) the recovery of Naaman from his leprosy; (d) making the borrowed ax-head to swim; (e) smiting with blindness the Syrian forces which were sent to capture him in Dothan.

Amos and Hosea. Born in Tekoa of Judah, Amos was called to prophesy in Israel. At Bethel he uttered denunciations of prevailing sins and predicted the Assyrian captivity at a time when outward prosperity made the prediction extremely improbable.

Hosea was contemporary with Amos and continued his labors through the reigns of Jeroboam II, Zechariah, Shallum, Menahem and Pekahiah.

(4) *Into captivity.* Hoshea, the last of Israel's kings, pursued a weak and vacillating policy in his attitude toward the great opposing powers of the day, Egypt and Assyria.

The Assyrian forces, at first under Shalmaneser and later under Sargon, laid siege to Samaria, the capital of Israel, and after a desperate struggle lasting three years, the city was taken, 722 B.C., and Hoshea and his people were carried away captive into Assyria, being there lost to history.

V. JUDAH, THE SOUTHERN KINGDOM.

(1) *Rehoboam, the first king.* We have already learned something of Rehoboam, the son and successor of Solomon, in connection with the division of the kingdom. A true son of his father, he walked at first in paths of righteousness until, surrounded by a numerous harem, his heart is turned away from following the Lord. During his reign, and that of his successor, there is hostility between Judah and Israel, Judah pressing an ineffectual attempt to coerce the revolting tribes of the North.

(2) *Leading kings.* Asa began his reign by inaugurating religious reforms and seeking to win the hearts of the people to Jehovah. On the whole he reigned wisely and well, though his fame is marred by his purchase of the aid of the king of Syria against Israel and by his reliance upon the physicians and his failure to inquire of Jehovah.

Jehoshaphat reigned wisely, and lifted Judah to a high degree of prosperity. He is said to have sought the Lord with all his heart, and to have walked in the first ways of his father David. "The Hebrew annals offer the example of no king who more carefully squared all his conduct by the principles of the theocracy. He kept the Lord always before his eyes."

Joash, the seventh king of Judah, was in his early years a reformer, repairing the temple and reëstablishing the worship of Jehovah. His last days, however, were marred by sins and embittered by a painful bodily affliction. He died at the hands of his own servants.

Uzziah, Judah's ninth king, was likewise in his early years faithful to Jehovah, and did much to strengthen the national life. Later his heart was turned away from God, and because he usurped the office of priest and undertook to offer sacrifice, he was smitten with leprosy.

(3) *Prophets of the time.* *Joel*, during the reign of Joash, used a plague of locusts as a sign of judgment for sins committed, and called for national repentance. *Micah* was contemporary for many years with *Isaiah*. He predicted the Assyrian captivity, and the prediction was fulfilled in his own day. He also denounced the doom of Judah and foretold the Babylonian captivity.

Isaiah prophesied during the last year of the reign of *Uzziah*, and continued through the reigns of *Jotham*, *Ahaz* and *Hezekiah*. Living in Jerusalem, and having influence at court, he was a power in political as well as religious matters. He was the greatest of all the prophets of Judah, and by many is reckoned the greatest of all the prophets.

(4) *Judah continues.* We have studied the long period of 260 years in which the two kingdoms stood side by side. We have seen that Israel, the Northern Kingdom, fell in 722 B.C., and that her people were carried into captivity to Nineveh. In our next study we will find some reasons why Judah continued after the fall of the Northern Kingdom.

BLACKBOARD OUTLINE.

I. C. to A.	1. C.	2. F.	3. C. & A.	4. F.	5. C. T.
II. A. to M	1. A.	2. I.	3. J.	4. J.	5. I. E.
III. Ex.	1. M. C.	2. O. E.	3. B. S.	4. W. W.	5. P. C.
IV. C.	1. I. C.	2. J. T.	3. A. C.	4. L. R.	5. C. & A.
V. J.	1. P. C.	2. F. G. J.	3. S. G. J.	4. T. G. J.	5. L. J. & R.
VI. K.	1. R. K.	2. R. S.	3. R. D.	4. R. S.	5. M. of P.
VII. 2. K.	1. C. of D.	2. K. C.	3. R. to E. O.	4. I.	5. J.
	(1) T. J.	(1) A.	(1) H.	(1) J.	(1) R.
	(2) W. P.	(2) R.	(2) A.	(2) L. K.	(2) L. K.
	(3) H. T.	(3) P.	(3) R. H.	(3) P.	(3) P.
	(4) F. of R.	(4) C.	(4) B. L. of J.	(4) I. C.	(4) J. C.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

What time is covered by the "Two Kingdoms"? What are the five points in the outline of the period? State the causes of the division. Compare the two kingdoms in four points. Tell of their mutual relations. Name and discuss briefly three kings of the Northern Kingdom. Tell of the two greatest prophets of the Northern Kingdom. Name three kings of the Southern Kingdom, telling something of each. Tell something of three prophets of the Southern Kingdom.

Review: Name the six Bible periods previously studied, and give the five subdivisions of each.

LESSON VIII.

JUDAH ALONE, THE CAPTIVITY, THE RESTORATION.

JUDAH ALONE.

THE story of the 135 years, 722-587 B.C., in which Judah stood alone after the fall of Israel, is recorded in 2 Kings 18-25 and 2 Chronicles 30-36.

1. Why Judah continued.
2. Four kings of Judah.
3. Four last kings of Judah.
4. Prophets of the period.
5. Taken captive to Babylon, 587 B.C.

I. WHY JUDAH CONTINUED.

Among the influences which account for the longer continuance of the Southern Kingdom, the following may be noted:

(1) *Greater loyalty to Jehovah.* Throughout the period when the two kingdoms stood side by side Judah had on the whole been more loyal to Jehovah and less inclined to idolatry. The memory of David's life and devotion never quite ceased to make its appeal to David's sons who sat on the throne.

(2) *Influence of Isaiah.* Since the days of Uzziah, Isaiah had wielded a wholesome influence over kings and people, and, standing like a stone wall between them and idolatry, had helped to direct the course of the nation along patriotic and statesmanlike lines.

(3) *Influence of Hezekiah.* Hezekiah, the good son of a bad father, wrought reforms and inaugurated revivals, strengthening the nation by drawing the people back to Jehovah.

(4) *Merciful purpose of Jehovah.* Above all it was the merciful purpose of God to bear with Judah for David's sake, and to spare her people for great purposes which were yet to be accomplished.

II. FOUR KINGS OF JUDAH.

(1) *Hezekiah*. We have already seen something as to the influence of this good king. Samaria fell in the sixth year of his reign.

(2) *Manasseh*. Strangely enough this son of one of the best of Judah's kings was himself one of the worst. He brought back the idolatry which his father had done so much to destroy, and did much to debase Israel.

(3) *Amon*, the son of Manasseh, followed in the sins and idolatries of his father, and was assassinated after a brief reign of two years.

(4) *Josiah*, in contrast with his immediate predecessors, "did that which was right in the sight of the Lord," winning the designation "Good King Josiah." He thoroughly purified the land, including even part of the territory of Israel, from the curse and taint of idol worship. He undertook to repair and beautify the temple, which had again fallen into neglect. During the progress of this work Hilkiah, the high priest, found in the sacred precincts a volume which contained the law of Moses, which law had been sadly neglected. From the days of Josiah the doom of Judah hastened apace. Long foretold, and yet in mercy withheld, destruction fell in the reign of Zedekiah, and Judah went into the Babylonian exile, 587 B.C.

III. THE FOUR LAST KINGS.

(1) *Jehoahaz*, both weak and wicked, was deposed by Pharaoh Necho and carried into Egypt, where he died.

(2) *Jehoiakim* was placed on the throne by Pharaoh Necho, but was defeated by Nebuchadnezzar, and by him carried in chains to Babylon.

(3) *Jehotachin* was carried away to Babylon along with many of the better classes of the people of Judah.

(4) *Zedekiah*, the last of Judah's kings, was, along with a third and final deportation of the people, carried to Babylon, and Jerusalem with its temple was utterly destroyed.

IV. PROPHETS OF THE PERIOD.

(1) *Nahum*, during Josiah's reign, predicted the downfall and utter destruction of the mighty Assyrian Empire. This prophecy, which seemed impossible of fulfillment, was literally fulfilled.

(2) *Zephaniah* was a preacher and a prophet of power, denouncing vigorously the sins of his day.

(3) *Habakkuk*, like Nahum and Zephaniah, prophesied probably during Josiah's reign.

(4) *Jeremiah*, continued through the reigns of Josiah, Jehohaz, Jehoiakim, Jehoiachin and Zedekiah. He sought to stem the tides of evil which had set in, and to save Judah from the ruin toward which she was hastening. His remarkable prophecies concerning surrounding nations were strikingly fulfilled.

V. TAKEN CAPTIVE TO BABYLON, 587 B.C.

(1) *Three separate deportations.* The little kingdom of Judah ruled over by puppet kings was buffeted between the two great warring kingdoms of Egypt and Babylon. Nebuchadnezzar, king of Babylon, as early as 605 B.C., carried off a company of the inhabitants of Judah, including in the number Daniel and his three friends.

Again, in 598 B.C., another company was carried captive, Ezekiel, the prophet, being of the number, while a third company was deported in 587 B.C.

(2) *Jerusalem destroyed.* In 587 B.C. Jerusalem was taken after a desperate resistance of about two years, the temple was despoiled and the city utterly destroyed.

(3) *Zedekiah punished.* Zedekiah was captured after an ineffectual attempt at flight, and carried to Nebuchadnezzar at Riblah, where his sons were slain before him, and his own eyes were put out. He was then carried away captive to Babylon.

(4) *The remnant in Palestine.* A miserable remnant among whom was Jeremiah, the prophet, remained in Jerusalem, Gedaliah being appointed as governor by the king of Babylon.

THE CAPTIVITY.

1. The cause.
2. The location.
3. The condition.
4. The prophets.
5. The benefits.

By reason of its natural advantages and the greater fidelity of its people to Jehovah, Judah stood 135 years after the fall of Israel. We come now upon mournful times; Judah falls, the temple is destroyed, Jerusalem is laid in ruins and the unhappy people march away in chains.

1. *The cause* of this exile was the sin and rebellion of Judah's kings and people. The weakness and vacillation of the kings in their resort to political expediency, and the fierce spirit of conquest prevailing in the far East constituted the immediate occasion of the doom which fell, but the real cause



was the purpose of Jehovah to punish sin and apostasy and to discipline his wayward people.

2. *The location* of the captivity was in Babylonia, possibly between the Tigris and Euphrates Rivers.

3. *The condition* of the Hebrew people during this period was not one of abject slavery or rigorous bondage. They were colonists rather than slaves, and as such were permitted freedom in matters of social custom, religion and commerce. Many of them came to possess wealth, while not a few, like Daniel, Mordecai and Nehemiah, attained high distinction at court.

4. *Prophets* were not wanting during this period who kindled the slumbering fires of devotion and patriotism and stirred in the hearts of the people the hope of return to their native land.

Ezekiel, who was both priest and prophet, was carried away from Judah along with other important personages in one of the earlier deportations which took place twelve years before the destruction of Jerusalem. Rising to eminence among the Jews along the river Chebar, he wielded a wide influence, strengthening the hearts of the people with the assurance that God had not utterly forsaken them.

Daniel, who was carried out with the first band which left Jerusalem for the captivity, attained a position of highest eminence in the political life of Babylon, and both by his exalted integrity and his prophecies did much to bind the hearts of his people to God.

5. *The benefits* of the captivity were many.

(1) *Monotheism fixed*. The people were by this experience completely cured of idolatry and all polytheistic tendencies. From this time monotheism is fixed, and they never again lapse from the worship of the one God.

(2) *The educational spirit was developed* and the synagogue which had not been known before came to be an institution of vast power among the people.

(3) *Respect for the law of Moses was deepened* and a knowledge of the law was widely disseminated among the people.

Unhappily there developed also the spirit of legalism which characterized the Judaism of New Testament times.

(4) *The hope of a coming Messiah was quickened* by these experiences of suffering. Disappointed in their ambitious hopes of national glory, the hearts of the people turned to the promises and prophecies of a Coming One in whom their national hopes might be realized.

THE RESTORATION.

1. The occasion.
2. Return under Zerubbabel.
3. Return under Ezra.
4. Return under Nehemiah.
5. Prophets of the time.

Jeremiah twice predicted that the captivity should continue "seventy years." These figures might be obtained as follows: Solomon's Temple was destroyed in 587 B.C.; the second temple was completed by Zerubbabel in 517 B. C.; 587-517=seventy years.

The prophets, Isaiah, Jeremiah and Ezekiel, had predicted the return of the Chosen People, and these predictions had served to keep their eyes and hopes turned toward Jerusalem.

1. *The occasion* of the return was the accession of Cyrus to the Persian throne. This king was mildly disposed toward his foreign subjects. While his predecessors had sought to remove all conquered people from their home lands, Cyrus was minded to restore them to their homes and permit them to re-establish their national and religious life. He therefore issued a decree and caused it to be widely published that as many of the Jews as wished might return to their native land.

The leaders in the work of restoration were Zerubbabel, Ezra and Nehemiah.

2. Under *Zerubbabel*. A prince descended from David, Zerubbabel led back to Jerusalem a company of people numbering 42,500 (538 B.C.). The next year they laid the foundations of the temple amidst much rejoicing, but the heathen



nations in Judah and surrounding countries weakened their hands so that the work ceased for many years.

The prophets sent of God stirred the hearts of the people afresh, and encouraged them to renew the task. With tremendous energy the work was carried forward, and in four years (517 B.C.) the second temple was finished and dedicated. It lacked the richness and magnificence of the former temple,

but it represented the effort and sacrifice of the people, and the joy on this occasion was no less real and sacred than when Solomon dedicated his wonderful structure.

3. Under *Ezra* who, securing from Artaxerxes (458 B.C.) authority and encouragement, led from Babylon an additional company to reinforce the earlier band which was struggling against opposition and many obstacles. He found things at Jerusalem in a sad plight. Many abuses had grown up, such as oppression of the poor, neglect of the law, and particularly intermarriage with the heathen nations. Ezra undertook to reform these wrongs, and did so with righteous zeal.

4. Under *Nehemiah*. A high officer at the court of Persia. Nehemiah learned with deep sorrow concerning the distressful conditions in Palestine, and secured permission from the king, in 445 B.C., to go and rebuild the walls which had remained in ruins since the destruction of the city in 587 B.C. With the utmost vigor and courage he led the people in this work, and in fifty-two days the walls stood complete.

5. *Prophets*. During this period the prophets, Haggai and Zechariah, comforted and warned the people. Haggai stirred the people to undertake the completion of the temple, work on that structure having been suspended for fourteen years, and in these efforts he was joined by Zechariah. Malachi, who is usually regarded as the last of the Old Testament prophets, attacks certain wrongs and closes with an admonition to keep the law of Moses and with a promise of the coming of the great forerunner.

BETWEEN THE TESTAMENTS.

Between the two Testaments is an interval of about 400 years. From secular sources we know that the Jews exchanged rulers frequently during this period.

1. They remained *under the Persian rule* until the rise of Alexander the Great, 331 B.C.

2. They were ruled by the *Greek kings* from 331 to 167 B.C. In this period the Greek language became widely used among the Jews, resulting in the Septuagint translation of the Scriptures, a translation from the original Hebrew into Greek.

3. In 167 B.C., angered and outraged by the persecutions of Antiochus Epiphanes, the Jews threw off the foreign yoke and for a hundred years they were *independent*.

4. In 63 B.C. Pompey conquered Jerusalem and the Jewish people came under the *Roman rule*. In 37 B.C. Herod the Great became king, and continued until after the birth of Christ.

5. *Many changes*. During this period the Jews underwent many changes and suffered much. Their language, their laws, their customs were changed so that in the days of our Lord we come upon conditions widely different from those which prevailed when Malachi wrote his prophecy.

BLACKBOARD OUTLINE.

I. C. to A.	1. C.	2. F.	3. C. & A.	4. F.	5. C. T.
II. A. to M.	1. A.	2. I.	3. J.	4. J.	5. I. E.
III. Ex.	1. M. C.	2. O. E.	3. B. S.	4. W. W.	5. P. C.
IV. C.	1. I. C.	2. J. T.	3. A. C.	4. L. R.	5. C. & A.
V. J.	1. P. C.	2. F. G. J.	3. S. G. J.	4. T. G. J.	5. L. J. & R.
VI. K.	1. R. K.	2. R. S.	3. R. D.	4. R. S.	5. M. of P.
VII. 2K.	1. C. of D.	2. K. C.	3. R. to E. O.	4. I.	5. J.
	1. W. J. C.	2. F. K.	3. F. L. K.	4. F. P.	5. T. C. B.
	(1) G. L. J.	(1) H.	(1) J.	(1) N.	(1) T. S. D.
	(2) I. I.	(2) M.	(2) J.	(2) Z.	(2) J. D.
VIII. J. A.	(3) I. H.	(3) A.	(3) J.	(3) H.	(3) Z. P.
	(4) M. P. J.	(4) J.	(4) Z.	(4) J.	(4) R. I. P.
IX. C.	1. C.	2. L.	3. C.	4. P's.	5. B's.
X. R.	1. O.	2. U. Z.	3. U. E.	4. U. N.	5. P's.
B. the T's.	U. P. R.	U. G. K's.	Ind.	U. R. R.	M. C's.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

Name the five points in the outline of the period, "Judah Alone." What time is covered by the period? Why did Judah continue after Israel fell? Name four kings of Judah during this period. Name two prophets during this period. Tell something of Judah "taken captive" to Babylon. How long did Judah stand after the fall of Israel? State the cause of Judah's exile. What was the location of this exile? What the condition of the exiles? Name two prophets of this time. State four benefits of this exile. What length of time is covered by the period of the Restoration? What was the occasion of the return? Name three leaders in this period, indicating the part each played. What prophets encouraged Israel during this time?

Review: Name the seven Bible periods previously studied, and give the five subdivisions of each.

COMPLETE OUTLINE OF OLD TESTAMENT HISTORY.

C. I. to A.	1. C.	2. F.	3. C. & A.	4. F.	5. C. T.
	(1) G. C. (2) In 6 d. (3) Man (4) H. 7th d.	(1) P. (2) T. (3) F. (4) P.	(1) O. (2) M. (3) C. (4) B.	(1) F. A. (2) N. F. F. (3) R. D. (4) E. R.	(1) M. P. B. (2) G. C. T. (3) P. D. (4) N. O. B.
A. II. to M.	1. A.	2. I.	3. J.	4. J.	5. I. E.
	(1) U. to S. (2) I. E. (3) S. F. L. (4) T. R. L.	(1) O. in S. (2) M. R. (3) F. E. J. (4) B. J.	(1) F. to H. (2) R. to C. (3) L. R. & J. (4) L. D. E.	(1) S. to E. (2) H. O. E. (3) D. I. (4) P. & D.	(1) B. (2) O. (3) M. (4) C.
III. Ex.	1. M. C.	2. O. E.	3. B. S.	4. W. W.	5. P. C.
	(1) B. & I. (2) 40 yrs. E. (3) 40 yrs. D. (4) 40 yrs. L.	(1) P. (2) D. (3) J. (4) M. of J.	(1) D. G. (2) G. C. D. (3) T. B. (4) L. G.	(1) To K. (2) S. S. (3) P. T. B. (4) W. W.	(1) O. P. M. (2) M. F. A. (3) M. D. (4) J. S. M.
IV. C.	1. I. C.	2. J. T.	3. A. C.	4. L. R.	5. C. & A.
	(1) D. O. J. (2) P. O. (3) M. C. (4) J's V.	(1) J. C. by I. (2) J. O. J. (3) R. S. (4) C. R. J.	(1) D. (2) S. (3) C. (4) V.	(1) J. A. I. (2) J. B. A. (3) B. & C. (4) B. of J.	(1) S. of G. (2) C. of L. (3) A. of L. (4) F. of J.
V. J.	1. P. C.	2. F. G. J.	3. S. G. J.	4. T. G. J.	5. L. J. & R.
	(1) T. (2) D. A. (3) A. P. H. (4) T. T.	(1) O. (2) E. (3) S. (4) D.	(1) G. (2) A. (3) T. (4) J.	(1) J. (2) I. (3) E. (4) A.	(1) S. (2) E. (3) S. (4) R.
VI. K.	1. R. K.	2. R. S.	3. R. D.	4. R. S.	5. M. of P.
	(1) S. S. F. (2) P. D. K. (3) S. C. K. (4) S's F.	(1) A. (2) C. (3) D. (4) R.	(1) S. L. (2) A. C. S. (3) O. C. (4) K.	(1) E. S. (2) M. G. (3) S. I. (4) S. D.	(1) L. A. (2) R. F. (3) C. & E. (4) W. & S.
VII. 2 K	1. C. of D.	2. K. C.	3. R. to E. O.	4. I.	5. J.
	(1) T. J. (2) W. P. (3) H. T. (4) F. of R.	(1) A. (2) R. (3) P. (4) C.	(1) H. (2) A. (3) R. H. (4) B. L. of J.	(1) J. (2) L. K. (3) P. (4) I. C.	(1) R. (2) L. K. (3) P. (4) J. C.
J. VIII. A.	1. W. J. C.	2. F. K.	3. F. L. K.	4. F. P.	5. T. C. B.
	(1) G. L. J. (2) I. I. (3) I. H. (4) M. P. J.	(1) H. (2) M. (3) A. (4) J.	(1) J. (2) J. (3) J. (4) Z.	(1) N. (2) Z. (3) H. (4) J.	(1) T. S. D. (2) J. D. (3) Z. P. (4) R. I. P.
IX. C.	1. C.	2. L.	3. C.	4. P's	5. B's
X. R.	1. O.	2. U. Z.	3. U. E.	4. U. N.	5. P's

THE HISTORICAL BOOKS OF THE OLD TESTAMENT.

For reference and drill purposes. Not required in regular study.

GENESIS (Fifty chapters). By Moses.

- I. Creation to Abraham. Chapters 1-11.
- II. Abraham to Moses. Chapters 12-50.

EXODUS (Forty chapters). By Moses.

- I. Historical—Out of Egypt and before Sinai. Chapters 1-18.
- II. Legislative—Regulations for the social, moral and religious life of Israel. Chapters 19-40.

LEVITICUS (Twenty-seven chapters). By Moses.

- I. Laws concerning sacrifices, priests and purification. Chapters 1-16.
- II. Laws concerning separation and feasts. Chapters 17-27.

NUMBERS (Thirty-six chapters). By Moses.

- I. From Sinai to Kadesh. Chapters 1-12.
- II. The spies sent. Chapters 13, 14.
- III. The thirty-eight years of wandering. Chapters 15-36.

DEUTERONOMY (Thirty-four chapters). By Moses.

- I. Moses' first address. History of the forty years' journey. Chapters 1-4.
- II. Second address. Exposition and discussion of various laws. Chapters 5-26.
- III. Third address. Concerning the Ten Commandments, the blessing and the cursing. Chapters 27-30.
- IV. Choice of Joshua and death of Moses. Chapters 31-34.

JOSHUA (Twenty-four chapters). Probably by Joshua.

- I. Conquest of Canaan. Chapters 1-12.

II. Allotment of lands. Chapters 13-22.

III. Joshua's two farewell addresses. Chapters 23, 24.

JUDGES (Twenty-one chapters). Probably by Samuel.

I. Introductory. Chapters 1, 2.

II. Deliverance through the Judges. Chapters 3-16.

III. Migration of the Danites and war against Benjamin.
Chapters 17-21.

RUTH (Four chapters). Author unknown.

I. Ruth in Moab. Chapter 1.

II. Ruth gleaning in Boaz's field. Chapter 2.

III. Ruth's marriage to Boaz. Chapters 3, 4.

1 AND 2 SAMUEL (Thirty-one chapters) (Twenty-four chapters). Author unknown.

I. The judgeship of Samuel. 1 Samuel 1-12.

II. Saul's reign. 1 Samuel 13-31.

III. David's reign. 2 Samuel.

1 AND 2 KINGS (Twenty-two chapters) (Twenty-five chapters).
Author unknown.

I. Solomon's reign. 1 Kings 1-11.

II. The two kingdoms. 1 Kings 12-22 and 2 Kings 1-17.

III. Judah alone. 2 Kings 18-25.

1 AND 2 CHRONICLES (Twenty-nine chapters) (Thirty-six chapters). Author unknown.

I. Genealogies. 1 Chronicles 1-9.

II. David's reign. 1 Chronicles 10-29.

III. Solomon's reign. 2 Chronicles 1-9.

IV. Judah. 2 Chronicles 10-29. Judah alone. 30-36.

EZRA (Ten chapters). By Ezra.

I. Return and rebuilding of the temple. Chapters 1-6.

II. Ezra working reforms. Chapters 7-10.

NEHEMIAH (Thirteen chapters). By Nehemiah.

- I. The wall of Jerusalem rebuilt. Chapters 1-7.
- II. A revival of Scripture study. Chapters 8-10.
- III. The walls dedicated and reforms wrought. Chapters 11-13.

ESTHER (Ten chapters). Author unknown.

- I. Esther becomes queen instead of Vashti. Chapters 1, 2.
- II. Haman plans to destroy the Jews. Chapter 3.
- III. Esther pleads for her people. Chapters 4-7.
- IV. The Jews are permitted to destroy their enemies. Chapters 8-10.

REVIEW AND EXAMINATION.

NOTE.—The teacher may assign this review as a lesson and postpone the examination to the close of the Division, or he may conduct an examination at this point on the eight lessons covered, and at the close of the study conduct another examination on the last eight lessons.

The teacher is requested to select at least fifteen of the sixty-two questions here submitted and ask the class to write the answers, conducting the examination in accordance with "Directions for the Study of this Manual," found in the first part of the book.

LESSON I.

1. How many books are there in the Old Testament?
How many in the New Testament?

2. Into what five divisions do the books of the Old Testament fall?

3. Name the books of the Pentateuch.

4. Name the historical books.

5. Name the poetical books and the Major Prophets.

6. Name the Minor Prophets.

7. Name the five divisions into which the books of the New Testament fall.

8. Name the biographical books and the historical book.

9. Name Paul's Epistles.

10. Name the General Epistles and the prophetical book.

LESSON II.

11. Name the first five periods of Old Testament history.

12. Name the remaining five periods of Old Testament history.

LESSON III.

13. Name the five points in the outline of the first period.

14. Give the five points in the outline of the second period

LESSON IV.

15. Give the five points which outline the third period.

LESSON V.

16. Outline the fourth period in five points.

17. Name five points in the outline of the fifth period.

LESSON VI.

18. Give the five subdivisions of the sixth period.

LESSON VII.

19. In what five points do we set forth the seventh period?

LESSON VIII.

20. Outline in five points the eighth period.

21. Give five subdivisions of the ninth period.

22. Outline the tenth period in five points.

GENERAL QUESTIONS.

23. Quote the first verse of Genesis.

24. What chapter records the fall?

25. Who wrote Genesis? What other books did he write?

26. How long was it from Adam to Abraham?

27. What promise did God give to Adam and Eve?

28. What persons were saved in the ark?

29. Who was the founder of the Hebrew race?

30. In what city was the early home of Abraham?

31. In what country did Abraham gain much wealth?

32. Why did Abraham and Lot separate?

33. Name two occasions in which Abraham came to the rescue of Lot.

34. Who was the wife of Abraham? Of Isaac? Of Jacob?
35. Who stole his brother's birthright?
36. Why did Jacob flee from Canaan to Haran?
37. How did Joseph rise from slavery to high position?
38. Tell in four words the story of "Israel in Egypt."
39. How long was it from Abraham to Moses?
40. Into what three great periods does the life of Moses fall?
41. Name the first and the last of the ten plagues.
42. Name three events of the year spent before Sinai.
43. Name the two "spies" who brought a "good report."
44. Tell something about Joshua before he was chosen as leader of Israel.
45. Whose sin led to the defeat before Ai?
46. Where was the law ratified?
47. Name at least five of the judges.
48. Who was the last and greatest of the judges?
49. Who was Israel's first king.
50. Who was Israel's greatest king?
51. How did Solomon come to be the wise man that he was?
52. What caused the division of the kingdom?
53. Name four kings who reigned in Israel?
54. Name two prophets of Israel.
55. Name four kings of Judah during "the two kingdoms."
56. Name two prophets of Judah during "the two kingdoms."
57. How long did Judah stand after the fall of Israel?
58. When was Jerusalem destroyed?
59. Name two prophets of the captivity.
60. What benefits came as a result of the captivity?
61. Name three leaders of the restoration.

LESSON IX.

THE POETICAL BOOKS AND THE MAJOR PROPHETS.

THE POETICAL BOOKS.

THESE are five in number—Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon. While the prophetical books of the Old Testament are for the most part in the form of poetry, they are usually classified as books of prophecy, leaving five poetical books, as above mentioned.

JOB.

The Author is unknown, as is also the date. It was until recent times customary to assign the book to a very early date and to regard it as the oldest of all Scripture writings. By many it has been thought that Moses was the author. Modern scholars incline to a later date, some suggesting that it was produced in Solomon's day, while others would suggest a date as late as the Babylonian captivity.

The Book sheds light on the problem of human suffering. Opening with a picture of Job in peace and great prosperity, the writer shows how his possessions and even his children were taken from him by swift and terrible providences. The patriarch's friends come together to offer sympathy, and the book is chiefly composed of speeches by Job and these friends. The book closes with the patriarch restored to health and prosperity.

Outline:

- I. Job's prosperity and piety, and the test of his piety by reverses. Chapters 1, 2.
- II. Extensive investigation and prolonged discussion by Job and his friends. Chapters 3-37.
- III. Words of Jehovah. Chapters 38-41.
- IV. Job in his last days is blessed with increased wealth and prosperity. Chapter 42.

THE PSALMS.

The Author. Because a large number, possibly a majority, of the Psalms were written by David, the entire collection became known even before New Testament times as the Psalms of David. As the nintieth Psalm is ascribed to Moses, and the latest Psalms date from the exile, the period covered by the collection is more than one thousand years.

The Book is chiefly devotional—the hymn and praise book for all generations. “This is not one book, but five distinct collections of sacred poetry ending successively with Psalms 41, 72, 89, 106 and 150.” In Hebrew poetry, “not rhyme but parallelism was sought for. In the division of the verses, the second number carried out, expanded or presented a contrast to the first.” The modern revised versions of the Bible indicate by the form of printing the presence of poetry.

Division I. Psalms 1–41: Thirty-eight are ascribed to David, all except one, two and thirty-three.

Division II. Psalms 42–72: Twenty-two are ascribed to David, the remaining nine to various other authors.

Division III. Psalms 73–89: Of these seventeen Psalms, none are ascribed to David.

Division IV. Psalms 90–106: Of these seventeen Psalms, six are ascribed to David, ten make no mention of authorship, while the nintieth is ascribed to Moses.

Division V. Psalms 107–150: Forty-four Psalms. Thirteen are said to have been written by David while the remainder are ascribed to various authors.

PROVERBS.

The Author. Solomon was the chief author, and hence the book came to be known as the Proverbs of Solomon. Additions continued to be made to the collection of wise sayings as late as Hezekiah's day, and hence the book required for its completion no less than three hundred years.

The Book is a manual of practical wisdom for everyday life. As the Psalms were devotional and were designed to inspire

and express sentiments of prayer and praise, so the Proverbs are practical and intended as a guide in the daily relations of life.

Outline:

- I. Solomon praises wisdom. Chapters 1-9.
- II. Solomon's proverbs. Chapters 10-22.
- III. Proverbs and sayings by various authors. Chapters 23, 24.
- IV. Proverbs recorded by Hezekiah's scribes. Chapters 25-29.
- V. Sayings of Agur and King Lemuel. Chapters 30, 31.

ECCLESIASTES.

The Author. The book was written by Solomon, presumably in his old age.

The Book is a discussion of the old question as to what is the best good. "It is simply what it professes to be, the confessions of a man of wide experience looking back upon his past life and looking out upon the disorders and calamities which surround him," and at the end reaching the high ground, "Let us hear the conclusion of the whole matter: 'fear God and keep his commandments, for this is the whole duty of man.'"

Outline:

- I. Work, wisdom, earthly treasures—all things are vain. Chapters 1-4.
- II. Practical wisdom for daily living. Chapters 5-11.
- III. Conclusion—"Remember now thy Creator in the days of thy youth." Chapter 12.

THE SONG OF SOLOMON.

The Author. Solomon.

The Book is regarded as an allegory of the love of Jehovah and his people. It is in the form of a poetical dialogue between the king and a beautiful young woman known as the Shulammite. The young woman steadfastly refuses the advances of the royal suitor and remains faithful to her shepherd lover.

Outline:

- I. The king attempts unsuccessfully to win the Shulammit. Chapters 1-2: 7.
- II. Aided by royal splendors, the king makes a further unsuccessful attempt. Chapters 2: 8-4.
- III. The king's further promises and flatteries are unavailing. Chapters 5-7.
- IV. The Shulammit returns in triumph to her lover. Chapter 8.

THE MAJOR PROPHETS.

These are five in number—Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel. Of the seventeen prophetic books of the Old Testament, the five placed first in our Bible are called Major Prophets, while the remaining twelve are called Minor Prophets. The distinction seems to have been made on the basis of length rather than of superior value or importance. Of the Major Prophets, Isaiah was produced in the days of the Two Kingdoms; Jeremiah and Lamentations during the time when Judah stood alone; while Ezekiel and Daniel were written during the Babylonian exile. These books are named from their authors, except Lamentations, which was written by Jeremiah.

ISAIAH

The Author. Isaiah is by general consent the greatest prophet of the old dispensation. A man of the broadest culture, a statesman with the widest vision, a prophet with the keenest prophetic insight, he wielded through sixty critical years of Judah's history a strong influence for the religion of Jehovah. He witnessed the downfall of the Northern Kingdom, and sought to save his own beloved people from the same sad fate.

The Book consists of thirty-nine chapters touching Judah and twenty-seven chapters touching the Messiah. When Isaiah entered upon his life work, both the Northern and Southern

kingdoms were outwardly prosperous; but inwardly, corrupt practices were sapping the resources of the people and drifting them away from the worship of Jehovah. The great powers, Egypt and Assyria, were in death grapple for world supremacy. It was Isaiah's constant plea that Jerusalem should maintain her neutrality, be faithful to Jehovah and expect deliverance from him.

Outline:

- I. Prophecies touching Judah. Chapters 1-39.
 1. Warning and promise. Chapters 1-12.
 2. Concerning hostile nations. Chapters 13-35.
 3. Jehovah delivers Hezekiah and Jerusalem. Chapters 36-39.
- II. Messianic prophecies. Chapters 40-66.
 1. God will deliver his people. Chapters 40-48.
 2. God will send his servant (Messiah). Chapters 49-57.
 3. This Servant shall reign supreme and triumphant. Chapters 58-66.

JEREMIAH.

The Author. When the call of Jehovah came to Jeremiah he was probably very young. "Oh, Lord God! behold, I cannot speak; for I am a child" (chapter 1: 16). Persecuted by his own city, Anathoth, and even by his own family, he removed to Jerusalem. Jeremiah is known as the "Weeping Prophet," because of his bitter tears and much weeping for Judah. (See Jeremiah 9: 1.)

Five years after the call of Jeremiah the book of the law was found in the temple, and King Josiah inaugurated, doubtless with his assistance, the religious reforms for which his reign became noted. During the remaining years of this pious king the prophet had royal protection and favor, but during the times of his weak, vacillating successors, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah, he suffered severe persecutions.

The Book records messages for Judah and surrounding nations in the dark days of Judah's decline. Lamenting the sins of his people and predicting the inevitable doom, Jeremiah exerted himself in this prophecy to postpone the evil day; but with increasing sin and idolatry the nation hastened to its ruin. Nebuchadnezzar, king of Babylon, broke down the walls of Jerusalem and carried the people into captivity, B.C. 587.

Outline:

I. Concerning Judah.

Its sins, its overthrow and its coming restoration.
Chapters 1-45.

II. Concerning Gentile nations.

Egypt, Philistia, Moab, Ammon, Damascus and Babylon. Chapters 46-51.

Appendix. The fall of Jerusalem. Chapter 52.

LAMENTATIONS.

The Author. Jeremiah.

The Book is a lament for the fall of Jerusalem. According to an ancient tradition, Jeremiah, "the weeping prophet," sat in a cave overlooking Jerusalem after the destruction of that city by Nebuchadnezzar and wrote these songs which are so full of lament for the downfall of Judah's sacred shrine. The book consists of five songs, as follows:

Outline:

Chapter 1. Jerusalem's misery for her sins.

Chapter 2. Jeremiah's lament for Jerusalem.

Chapter 3. Jeremiah bewails and confesses his own sins.

Chapter 4. Jerusalem suffers for her guilt.

Chapter 5. Appeal to Jehovah for mercy to Jerusalem.

EZEKIEL.

The Author. Like his great contemporary, Jeremiah, Ezekiel lived and labored in the dark days which preceded and followed the fall of Jerusalem. In 598 B.C., Nebuchadnezzar

stormed and took Jerusalem, carrying away ten thousand of her people into captivity, among whom was Ezekiel. The prophet's home was at Tel-abib, a city of Babylonia, located on the river (canal?) Chebar. Here he attained to eminence and influence among his fellow exiles, and his house was a meeting place for the elders and leaders of the people.

The Book abounds in symbols and visions, whose interpretation is exceedingly difficult.

Outline:

- I. Prophecies which preceded the fall of Jerusalem. Chapters 1-24.
- II. Prophecies against Gentile nations. Chapters 25-32.
- III. Prophecy of the restoration of Jerusalem. Chapters 33-48.

DANIEL.

The Author. Daniel, who as statesman and prophet, had a long and useful career. In 605 B.C., a company of people was carried away from Jerusalem to Babylon, among whom were Daniel and his three friends. Chosen for his physical beauty and mental gifts, Daniel was trained in the court school and later, through a favoring Providence, attained high political standing. Daniel lived to an advanced age, and it is thought that his influence at court may, in a measure, account for the kindness shown the Jews by Cyrus in permitting their return to restore Jerusalem and rebuild the temple.

The Book falls into two parts of six chapters each:

- I. Biographical. Chapters 1-6.
 1. Refuses to defile himself. Chapter 1.
 2. Interprets Nebuchadnezzar's dreams. Chapter 2.
 3. The fiery furnace. Chapter 3.
 4. Nebuchadnezzar's madness. Chapter 4.
 5. Belshazzar's feast. Chapter 5.
 6. Daniel in the lions' den. Chapter 6.
- II. Prophetical. Chapters 7-12.
 1. Daniel's dream of the four beasts. Chapter 7.

2. The vision of the ram and he-goat. Chapter 8.
3. Daniel's prayer. Chapter 9.
4. Later visions. Chapters 10-12.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

Which are the poetical books of the Old Testament? What as to the author and the date of the book of Job? Give the outline of the book. What as to the authorship of the Psalms? Give the five divisions into which the Psalms fall. Who is the chief author of Proverbs? What is the nature and purpose of the book? Who was the author of Ecclesiastes? Of what does the book treat? What is the basis of distinction between the Major and Minor Prophets? Tell something of the prophet Isaiah and give the date of his prophesying. Name the two main points in the outline of the book. Tell something of the prophet Jeremiah and state something as to his book. Give the three points in the outline of the book. Tell the circumstances under which Lamentations was written. Tell something of Ezekiel. What can you say as to the book of Ezekiel? Tell something of Daniel and give the outline of his book.

LESSON X.

THE MINOR PROPHETS.

OF the twelve Minor Prophets, six wrote during the "Two Kingdoms"; of these, Hosea, Amos and Jonah prophesied in Israel, while Joel, Obadiah and Micah prophesied in Judah. Three—Nahum, Habakkuk and Zephaniah—prophesied during the time when Judah stood alone. Haggai, Zechariah and Malachi prophesied during the time of the Restoration.

I. PROPHETS OF THE "TWO KINGDOMS."

HOSEA.

We know nothing of Hosea except the few things he tells us in his book. His family life was unhappy, his wife proving unfaithful. The prophet received her again into his home, and thus presented a symbol of God's forbearance with erring Israel.

The times. Hosea prophesied in Israel in the last days of Jeroboam II, and in the days of the weak kings who succeeded him. There was outward prosperity and some formal observance of Jehovah's laws, but idolatry and corruption were eating away at the vitals of the nation. Hosea strove in vain to stay the tides of ruin.

Outline:

- I. Israel's unfaithfulness symbolized by the prophet's unhappy marriage. Chapters 1-3.
- II. Warnings and entreaties to Israel to turn to God. Chapters 4-14.

JOEL.

As in the case of Hosea, so with Joel, we know nothing of the prophet except the meager information which we find in his book.

The times. Joel brought this message *in Judah*, probably in the days of *Joash*. The land had been desolated by a plague of locusts and impoverished by prolonged drought. The prophet uses these providences as a warning and as a plea for repentance.

Outline:

- I. A plea for repentance. Chapters 1—2: 17.
- II. Assurance of blessing and victory. Chapter 2: 18—3.

AMOS.

Born in Tekoah, a village of Judah; a herdman and gatherer of sycamore fruit. "No prophet, neither a prophet's son," not of the prophetic order.

The times. Amos prophesied *in Israel* during the prosperous but corrupt days of Jeroboam II, already described in connection with Hosea.

Outline:

- I. Amos denounces surrounding nations. Chapters 1, 2.
- II. Amos denounces Israel. Chapters 3-6.
- III. Visions of overthrow to be followed by restoration. Chapters 7-9.

OBADIAH.

Nothing is known of Obadiah save that which appears in this brief prophecy of one chapter.

The times. Christian scholars differ widely as to the date of this prophecy. It was delivered *in Judah*, after Judah had suffered a reverse, in connection with which Edom had shown an unbrotherly spirit. The book predicts the overthrow of Edom, and declares that Israel is to be restored.

JONAH.

Jonah, like Amos and Hosea, belonged to the kingdom of *Israel* in the prosperous days of Jeroboam II.

The times. Nineveh, a great and wicked city, was the bitter foe of Israel. Jonah was commanded to go and pro-

claim in Nineveh the doom which God would send by reason of her sins. Foreseeing that Nineveh would repent and be spared, Jonah, prompted by his ardent love for Israel, refused to go to Nineveh, and instead fled toward Tarshish (probably Spain). Later overtaken by storm and brought back by the "great fish," Jonah obeyed the divine command, and in the streets of Nineveh proclaimed the doom of that great city. When Nineveh repented at his preaching God spared the city.

Outline:

- I. Plays truant. Chapter 1.
- II. Prays to the Lord. Chapter 2.
- III. Preacher to Nineveh. Chapter 3.
- IV. Pouts and is reproved. Chapter 4.

MICAH.

Micah belonged to *Judah*, and was for many years a contemporary of Isaiah. Like Isaiah, he doubtless delivered his messages in the temple precincts.

The times have already been described in connection with Isaiah. Wickedness was great, especially during the weak reign of Ahaz.

Outline:

- I. Judgment for Israel's sins. Chapters 1, 2.
- II. Social sins denounced. Chapters 3-5.
- III. Warnings and entreaties. Chapters 6, 7.

II. PROPHETS OF "JUDAH ALONE."

NAHUM.

Little is known of Nahum, it being a matter of question as to whether his home was in Galilee or in Assyria. Assuming that he was a native of Galilee, he probably left the territory of Israel after the fall of Samaria and the captivity of the ten tribes, and took up his residence in Jerusalem. He prophesied against Assyria, and predicted the fall and complete destruction of Nineveh and the Assyrian empire (Nahum 1, 4).

Outline:

- I. Jehovah is good to his people. Chapter 1.
- II. Nineveh is to be destroyed. Chapter 2.
- III. And made a miserable ruin. Chapter 3.

HABAKKUK.

We know nothing of Habakkuk except what may be inferred from his book.

The times. The prophecy was probably uttered in the reign of Jehoiakim, about 608 B.C. Assyria has fallen and the armed hosts of Babylon are soon to come against Judah. The prophet declares that God will punish his people, using for this purpose the Babylonians, and that in turn Babylon is to be punished.

Outline:

- I. The prophet raises questions with God as to his goodness. Chapters 1, 2.
- II. The prophet's prayer and confidence. Chapter 3.

ZEPHANIAH.

Nothing is known of Zephaniah except what we may infer from his book.

The times. Chapter 1, verse 1, makes it clear that the prophecy was delivered in the days of Josiah, king of Judah. "He flourished between the years B.C. 642 and 611; and the portion of his prophecy which refers to the destruction of the Assyrian empire must have been delivered prior to the year B.C. 607, the year in which Nineveh fell."

Outline:

- I. The prophet denounces Judah's sins. Chapter 1.
- II. Exhortations to the Gentile nations. Chapter 2.
- III. Judah reproved and bidden to wait for her restoration Chapter 3.

III. PROPHETS OF THE "RESTORATION."

HAGGAI.

Haggai probably returned from exile with Zerubbabel, as he prophesied in the days of that prince in Jerusalem.

The times. On their return to Jerusalem the people undertook to rebuild their temple. Hindered by the Samaritans, the work was delayed during the reign of Cambyses until Haggai and Zechariah moved the people to resume the work.

Outline:

- I. Exhortation to build the temple. Chapter 1.
- II. Promises of prosperity and victory. Chapter 2.

ZECHARIAH.

Was a contemporary and companion of Haggai, and with him labored and prophesied with a view to the rebuilding of the temple.

The times have been set forth in connection with Haggai. The people were lapsing into indifference toward the great project of rebuilding the house of Jehovah, and their faithful prophets stirred them to action.

Outline:

- I. Visions for the encouragement of the people. Chapters 1-8.
- II. Triumph over enemies and promise of the Messiah's kingdom. Chapters 9-14.

MALACHI.

Malachi lived in times succeeding the rebuilding of the temple and the walls of the city.

The times. Discontent and apostasy had befallen Israel, and Malachi rebukes the sins of the people with scathing energy.

Outline:

- I. God rebukes the follies of Israel. Chapter 1.

- II. God reproves the priests and the people. Chapter 2.
III. Abundant blessings promised. Chapters 3, 4.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

Name three prophets who wrote in Israel during the period of the two kingdoms. Name three prophets who wrote in Judah during the period of the two kingdoms. Name three prophets who wrote during the period, "Judah Alone." Tell something of Hosea and of his times. Tell something of Joel and of his times. Tell of Amos and of his times. Tell of Obadiah's times. Tell of Jonah and give outline of his prophecy. With whom was Micah contemporary, and what of his time? Give the outline of Habakkuk's prophecy. In whose reign did Zephaniah live? What was the object of the prophecies of Haggai and Zechariah? What was the date of Malachi's prophecy?



LESSON XI.*

THE LIFE OF OUR LORD JESUS.

THE GOSPELS.

THE three Gospels, Matthew, Mark and Luke, are styled the Synoptic Gospels, because as over against John they give a somewhat similar or synoptic view of the life of our Lord.

MATTHEW.

The Author. Matthew, called from the life of a publican, or tax gatherer, to become a disciple and later chosen to be an apostle.

The Gospel. Matthew was written in Palestine for Jewish Christians, and was designed to prove that Jesus of Nazareth was the Messiah promised in the Old Testament Scriptures.

Outline:

- I. Birth and Flight into Egypt. Chapters 1, 2.
- II. Galilean ministry and withdrawals. Chapters 3-18.
- III. Perean ministry. Chapters 19, 20.
- IV. Last days. Chapters 21-28.

MARK.

The Author. Mark, the son of a certain Mary, who possessed a home in Jerusalem and was held in favor among the believers; a cousin of Barnabas; a convert of Peter, who speaks of "Marcus my son," and from whom, according to ancient tradition, he received the material of his Gospel.

The Gospel. "A rapid succession of vivid pictures." This Gospel was written especially for Gentiles to portray the wonder-working Saviour.

*The class teacher may prefer to divide Lessons XI and XII, making two lessons of each.

Outline:

- I. Galilean ministry and withdrawals. Chapters 1-9.
- II. Perean ministry. Chapter 10.
- III. Last days. Chapters 11-16.

LUKE.

The Author. Luke, the beloved physician; author also of the Acts; a companion of Paul in his missionary labors.

The Gospel. Written primarily to a certain Gentile, whose name was Theophilus. This Gospel was meant not for Jews as such, nor yet for Gentiles, but for the whole race of men. "The chief characteristic of Luke's Gospel which distinguishes it from those of the other synoptists, especially Matthew, is its universality."

Outline:

- I. Birth and childhood. Chapters 1, 2.
- II. Galilean ministry and withdrawals. Chapters 3-9.
- III. Perean ministry. Chapters 10-19.
- IV. Last days. Chapters 20-24.

JOHN.

The Author. John, the beloved disciple, a native of Galilee, probably of Bethsaida; brother of James "the greater."

The Gospel. Written many years after the synoptics, this Gospel takes account of them and records very little of what they had already given. In the first verse emphasis is given to the thought which pervades the book, the divinity of our Lord. John himself tells us his purpose in writing, "That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Outline:

- I. Ministry in Judea. Chapters 1-5.
- II. Withdrawal across the lake (5,000 fed). Chapter 6.
- III. Ministry in Jerusalem. Chapters 7-11.
- IV. Last days. Chapters 12-21.

THE LIFE OF CHRIST.

1. Birth and Childhood.
2. The Judean Ministry.
3. The Great Galilean Ministry.
4. The Ministry in Withdrawals.
5. The Perean Ministry.
6. The Last Week.
7. The Forty Days.

I. BIRTH AND CHILDHOOD.

(1) *Birth.* Called to Bethlehem by the decree of Augustus that all the world should be enrolled, Mary in this city of David gives birth to the Promised One.

(2) *In the temple.* In accordance with the law of purification, Mary and Joseph present the Christ child in the temple forty days after his birth.

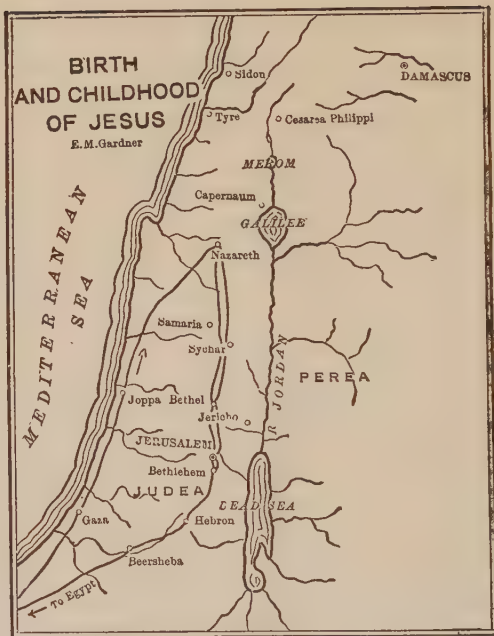
(3) *Wise men.* Having seen his star in the East, and guided by that star, the Magi came first to Jerusalem, then to Bethlehem, seeking the new-born King of the Jews, and offering him gifts, gold, frankincense and myrrh. Warned of the angel, they return to their home without reporting to Herod in Jerusalem.

(4) *Into Egypt.* Angered and jealous, Herod sends men to destroy all the male children in Bethlehem two years of age and under. Guided by the dream-angel, Joseph escapes into Egypt with the young child and his mother.

(5) *At Nazareth.* Directed by an angel of the Lord, Joseph returns with the holy family and makes his home in Nazareth, where the child grows to manhood.

(6) *Visits Jerusalem at Twelve.* At the age of twelve the child Jesus went with his parents to the feast of the Passover in Jerusalem. When the time had expired, the family and

"Birth and Childhood": (1) To Jerusalem and return; (2) to Egypt; (3) to Nazareth; (4) to Jerusalem and return.



friends departed from Jerusalem, leaving Jesus behind. After three days they find him in the temple with the doctors, both hearing them and asking them questions.

II. THE JUDEAN MINISTRY.

(1) *The Baptism of Jesus.* Coming to John at the Jordan, our Lord was baptized of him. His baptism in the Jordan, an immersion in the sacred river, was foretold of his death, burial and resurrection.

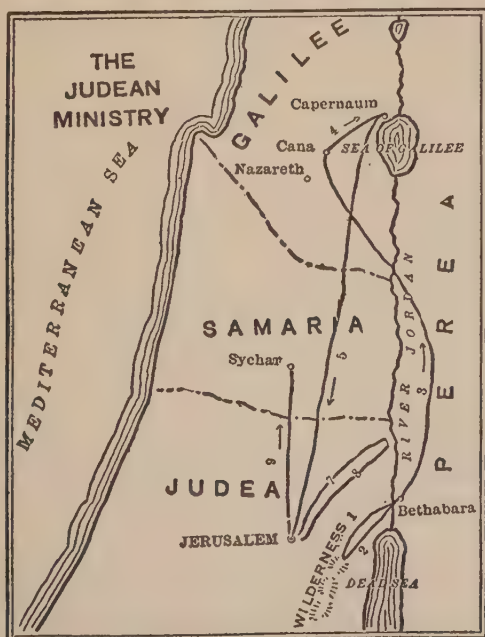
(2) *His temptation.* Driven by the Spirit from the glorious experience of baptism into the wilderness of Judea, Jesus

underwent the awful trial of temptation, during which he neither ate nor drank for forty days.

(3) *First disciples.* Returning to the Jordan, Jesus receives the witness of John and gathers about him his first disciples, probably Andrew, James, Peter, John, Philip and Nathanael.

(4) *First miracle.* Accompanied by these disciples, Jesus made his way up the Jordan, and on the third day arrived at Cana of Galilee. Here they attended a wedding, and Jesus wrought his first miracle, turning water into wine.

(5) *First Passover.* From Galilee our Lord comes to Jerusalem to attend the first Passover of his public ministry.



"Judean Ministry": (1) Into wilderness; (2) return to Jordan; (3) to Cana—first miracle; (4) to Capernaum; (5) to Jerusalem; (7) to Jordan—Judean ministry; (8) return to Jerusalem; (9) to Sychar—Jacob's Well.

On the occasion of this visit he cleansed the temple and had his memorable conversation with Nicodemus.

(6) *Ministry in Judea.* From Jerusalem our Lord goes out into Judea, to the vicinity of the Jordan, and along with John he spends some months preaching and healing. John alone records this ministry in Judea. "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized" (John 3: 22). The rising enmity of the Pharisees, together with the tidings that Herod had shut up John in prison, caused Jesus to depart from Judea and go into Galilee (John 4: 1-3).

III. THE GREAT GALILEAN MINISTRY.

For a period of eighteen months our Lord labored in Galilee, healing and preaching. During this time he spoke most of his recorded parables and wrought most of his miracles. The material is too abundant to condense in satisfactory outline, though the following may enable one to get some idea of the period:

(1) *Headquarters at Capernaum.* Throughout this ministry Jesus made Capernaum, a great and busy city on the Sea of Galilee, his home; hence this is called "his own city."

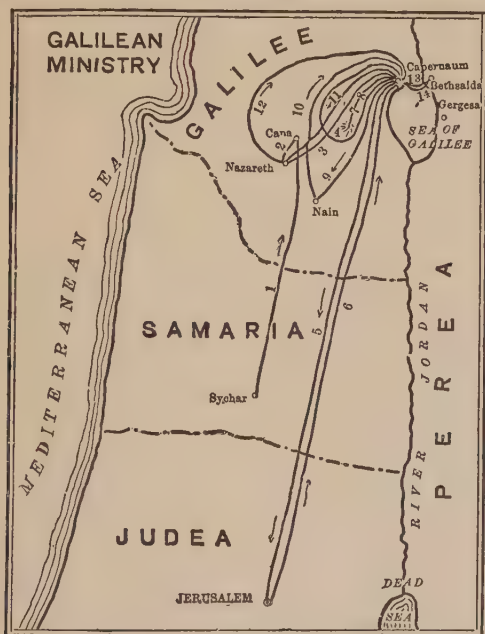
(2) *Selects the twelve and preaches the Sermon on the Mount.* After a night of prayer, Jesus selects from among all his followers twelve men, whom he called apostles. Apparently later in the day he delivers the body of teaching which we call the "Sermon on the Mount" (Matthew 5-7).

(3) *A first tour of Galilee.* This tour was marked especially by the healing of a man "full of leprosy" (Mark 1: 35-45). This startling miracle created much excitement. Returning to Capernaum, he wrought the miracle of healing the paralytic borne of four and let down through the roof (Mark 2: 1-12).

(4) *A journey to Jerusalem.* This visit marked the beginnings of a bitter controversy concerning the Sabbath. While in Jerusalem he heals on the Sabbath day an impotent man

at the Pool of Bethesda. "Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day" (John 5: 16).

(5) *A second tour of Galilee.* As Jesus and his followers approached the village of Nain, apparently on a second tour



"Galilean Ministry": (1) From Sychar to Cana; (2) Cana to Nazareth; (3) to Capernaum; (4) first tour; (5, 6) journey to Jerusalem; (7, 8) to the mountain—Sermon on the Mount; (9, 10) second tour; (11, 12) third tour.

of preaching and healing, they met a funeral procession bearing the body of a young man who was the only son of a widowed mother. Drawing near, Jesus touched the bier and bade the young man arise. This was the first miracle of raising the dead. "And this report went forth concerning him in the whole of Judea, and all the region round about" (Luke 7: 11-17).

(6) *A third tour of Galilee.* On this tour our Lord made his second visit to Nazareth, only to be again rejected by his fellow townsmen and rudely thrust out of the city (Matthew 13: 54-58). As his fame was increasing and demands for gospel preaching were growing, he now sends the twelve before him, after instructing them and giving them authority to cast out demons and to cure diseases.

In Capernaum Jesus learns of the death of John the Baptist. With the imprisonment of John he had closed his ministry in Judea, and had departed for Galilee. Now, upon the death of John, he closes his great ministry in Galilee and enters upon another stage of his work.

IV. THE MINISTRY IN WITHDRAWALS.

Our Lord has now spent a season in Judea and a season in Galilee. His person and his message have become well known, and the whole country is ringing with his praise.

That a teacher should slip away from the enthusiasm he himself had created and from the crowds which followed him may create some surprise. These retirements may be accounted for by two considerations:

(1) *Rising enmity.* The rulers in Jerusalem and the Pharisees throughout the land had watched him with jealous eyes. Already they were starting undercurrents of criticism and opposition. It is not improbable that Herod Antipas, who had slain John, and who now supposed that Jesus was "John risen from the dead," was looking with no friendly eye upon his great popularity.

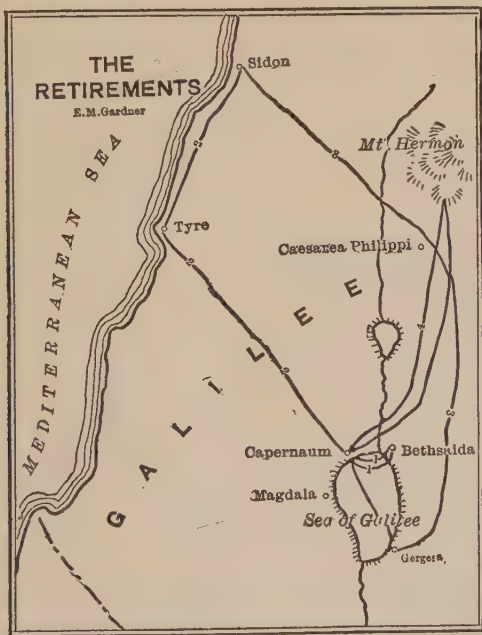
(2) *To minister to the twelve.* Jesus needed this quiet time for touch with the disciples and for their fuller instruction in the things of the kingdom.

We are able to trace out four distinct withdrawals:

(1) *Across the Sea of Galilee.* On the invitation of Jesus, the disciples retire with him "into a desert place apart" across the lake. But the eager multitudes follow them. At the close

of the day he meets their need by the miracle of the feeding of the five thousand (John 6: 1-15).

(2) *To the regions of Tyre and Sidon.* In his infancy Jesus was exiled for a few months in Egypt. Now again he goes into exile beyond the borders of his own land. Only



"Retirements": (1) Across the lake; (2) to Tyre and Sidon; (3) to Decapolis—Gergesa; (4) to Caesarea-Philippi.

once during this period is the veil lifted. A Gentile woman of this section whose daughter is grievously afflicted finds him out, and by her entreaty secures the blessing she desires, the healing of her daughter (Mark 7: 24-30).

(3) *To Decapolis.* We next find Jesus in Decapolis, a region somewhat vaguely defined, lying near the Sea of Galilee

acknowledge him as Messiah (John 9: 22); on another they openly charge him with being in league with Satan (Luke 11: 15).

Our Lord has now offered himself in a special ministry to Judea; for a year and a half he has labored in Galilee; after retiring for six months for the training of the twelve and that the people may quietly ponder his message, he travels over the whole country, and by his teaching and healing makes a final appeal to the nation, only to be rejected and crucified.

(1) *Leaves Galilee.* And now some months before his crucifixion he takes final leave of Galilee. "And it came to pass, when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem." On a former occasion Jesus had sent forth the twelve to preach and to heal. Now, toward the close of his ministry, he sends out seventy disciples, bidding them go two by two into all the villages and towns whither he himself should come (Luke 10: 1-24).

(2) *Thrice in Jerusalem.* Three times during this period we find our Lord in and around the Holy City; he visits Mary and Martha, reproving Martha for her too great care, and commending Mary because she had chosen the better part (Luke 10: 38-42); on the occasion of another visit he raises Lazarus from the dead (John 11: 1-46).

(3) *Once in Ephraim.* For a time during this period our Lord finds quiet retirement in Ephraim, a town in Judea, whose location is now uncertain.

(4) *Faces toward Jerusalem.* At last the Saviour, conscious of the fate which awaited him, steadfastly sets his face to go to Jerusalem. On the way, while in Perea, Jesus blesses the little children and is visited by the rich young ruler.

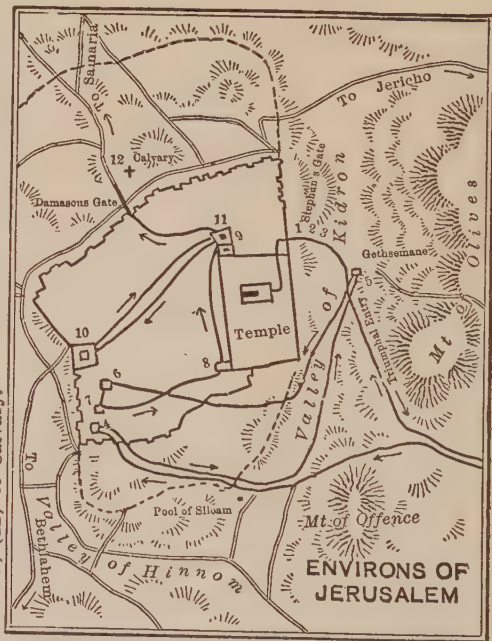
(5) *In Jericho.* Blind Bartimæus is healed and Zaccheus, the publican, is visited and saved.

(6) *Arrives in Bethany.* Over against Jerusalem, in the village of Mary and Martha, our Lord is anointed by Mary in the house of Simon the leper (Mark 14: 3-9).

VI. THE LAST WEEK.

One-third of John's Gospel is given to a record of this last week in our Lord's life, while large space is given to it by Matthew, Mark and Luke.

"Environs of Jerusalem": (1, 2, 3) From Bethany into temple, Sunday, Monday, Tuesday; (4) to "upper room"—Memorial Supper; (5) to Gethsemane; (6) to house of Annas; (7) to house of Caiaphas; (8) to meeting place of the Sanhedrin; (9) to house of Pilate; (10) to house of Herod; (11) return to Pilate; (12) to Calvary.



On Friday, Jesus arrived in Bethany from Perea and Jericho, and was anointed by Mary for his burial. **Saturday.** Jesus quietly observed the Jewish Sabbath.

(1) *Sunday.* Triumphal entry into Jerusalem.

(2) *Monday.* On his way from Bethany into Jerusalem, Jesus cursed the fig tree; later in the day he cleansed the temple.

(3) *Tuesday*. A great and busy day, in teaching and in controversy. Note in any harmony of the Gospels the extent of the labors of this day. One-tenth of the whole gospel story is devoted to this one day, the last day of our Lord's public teaching.

Wednesday, no record. Our Lord has delivered his message, and now quietly awaits the end. We may imagine that he spent this day in prayerful preparation on the quiet slopes of Olivet, or perhaps with his friends in Bethany.

(4) *Thursday*. Jesus and the disciples eat the Passover, after he has washed their feet. He institutes the Memorial Supper, and delivers the farewell discourse recorded in John 13-17. Later in the night he suffers the agony in Gethsemane.

(5) *Friday*. Is arrested, tried, crucified and buried.

(6) *Sunday*. Arose from the dead.

VII. THE FORTY DAYS.

After his resurrection, our Lord tarried for an added ministry of forty days, before ascending to the Father. Almost a tenth of the four-fold gospel story is occupied with this post-resurrection ministry.

(1) *Rises on Sunday*. We have already seen that Jesus arose early Sunday morning, having thus been in the grave parts of three days which, according to Jewish reckoning, was "three days and three nights."

(2) *Appears five times that day*. (a) To the women; (b) to Mary; (c) to Peter; (d) to the two on the way to Emmaus; (e) to the disciples (except Thomas).

(3) *Once the next Sunday*. On the evening of Sunday, the eighth day after he arose, Jesus appeared to the disciples, and manifested himself to Thomas.

(4) *Appears later four times*. (a) To the seven disciples beside the lake; (b) to above five hundred on a mountain in Galilee; (c) to James; (d) to the eleven.

(5) *Object of this ministry*. This added ministry was designed partly to attest his resurrection, and partly to guide

and help the disciples in their effort to reconstruct their thinking and to get their bearings under the new conditions.

(6) *Ascends from Olivet.* Forty days after his resurrection, our Lord led his disciples out to a place on Mt. Olivet, over against Bethany, and "while he blessed them, he was parted from them, and was carried up into heaven."

BLACKBOARD OUTLINE.

	1. B. & C.	2. J. M.	3. G. M.	4. M. W.	5. P. M.	6. L. W.	7. F. D.
Life XI. of Christ	(1) B.	(1) B.	(1) H. C.	(1) R. E.	(1) L. G.	(1) S.	(1) R. S.
	(2) I. T.	(2) T.	(2) S. T.	(2) M. T.	(2) In J.	(2) M.	(2) A.
	(3) W. M.	(3) F. D.	(3) 1st T.	(1) A. S.	(3) In E.	(3) T.	(3) O.N.S.
	(4) I. E.	(4) F. M.	(4) J. J.	(2) To T & S.	(4) F.T.J	(4) T.	(4) A. L.
	(5) A. N.	(5) F. P.	(5) 2d T.	(3) To D.	(5) In J.	(5) F.	(5) O. M.
	(6) V. J.	(6) M. J.	(6) 3d T.	(4) To C.	(6) A. B.	(6) S.	(6) A.F.O.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

GEOGRAPHY.

Locate on the map, page 268: (1) Galilee, (2) Samaria, (3) Judea, (4) Perea, (5) River Jordan and Bethabara, (6) Wilderness of Judea, (7) Nazareth, (8) Cana, (9) Capernaum, (10) Jerusalem, (11) Jericho, (12) Tyre and Sidon, (13) Cæsarea-Philippi.

HISTORY.

What four books record the life of our Lord? Tell something of the author of each. To whom especially was Matthew written? Mark? Luke? Which are the Synoptic Gospels? State some differences between John and the Synoptic Gospels. (Compare the outlines.) Give seven divisions in the life of Christ. Name the events of the period of the birth and childhood. Make a sketch map and trace the journeys of this period. Name the events of the Judean ministry. Tell the chief events of the great Galilean ministry. Give two reasons for withdrawals and name four withdrawals. Name the steps in the Perean ministry. Tell some occurrence of each of the days of the last week. Outline the events of the forty days' ministry.

LESSON XII.

THE SPREAD OF THE GOSPEL.

THE history of this period is recorded in the book of **Acts**, though much additional information is to be gleaned from Paul's Epistles.

The Author of the Acts was Luke, who was also the author of the Gospel which bears his name. As the companion of Paul in his missionary work, he was able to write much of the book from first-hand knowledge.

The Book is a continuation of the Gospel of Luke; thus the author presents us a history of Christianity in two parts, the Life of Christ and the Acts of the Apostles.

The risen Lord had definitely outlined the plan for the propagation of the gospel. "In Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1: 8). Naturally, Jerusalem remained for a period of years the center and headquarters of the new movement. Peter was the natural leader in this early movement among the Jewish people.

The history of this period falls into three sections:

1. The gospel in Jerusalem. Acts 1-7.
2. The gospel in the regions round about. Acts 8-12.
3. The gospel in the regions beyond. Acts 13-28.

I. IN JERUSALEM (ACTS 1-7).

(1) *Pentecost* (Acts 2). Jesus left with the disciples a promise of power coupled with the injunction to tarry for the fulfillment of the promise. Accordingly they waited in prayer in the upper room after his ascension. When they had thus waited ten days, the Holy Spirit was given, his coming being signalized by the sound as of a rushing, mighty wind. Three thousand were added to the Lord in that one day.

(2) *Persecutions* (Acts 3-5). The rulers had hoped that with the death of Jesus, the leader, the new movement would speedily cease. Instead, multitudes were added and the apostles waxed bold in word and deed. When Peter and John healed a lame man at the door of the temple and preached to the crowds drawn together by the miracle, the Jewish rulers arraigned them and forbade them to speak at all or teach in the name of Jesus. Declaring that they must obey God rather than men, the apostles went steadfastly on with their work.

When believers were the more added to the Lord, multitudes both of men and women, and when the power and popularity of the apostles yet increased, the rulers arrested the leaders and put them in prison. But the apostles bravely persisted in the face of persecution, and the gospel triumphed.

(3) *Ananias and Sapphira*. A new and severe test now arises from within. The peculiar conditions of need arising in the church community gave rise to signal instances of generosity. Some, like Barnabas, sold all their possessions and put the money into the common fund. Taking advantage of this custom, Ananias and his wife, Sapphira, sold a certain possession, but kept back part of the price, pretending to the larger generosity of Barnabas. At the word of Peter they were stricken dead for their perfidy, and great fear fell upon the whole church and upon all that heard these things.

(4) *Deacons elected*. A bitterness was arising between the foreign-born or Grecian Jews and the Hebrews. A serious charge was made, that the widows of the Grecian Jews were discriminated against in the daily ministrations. When this came to the ears of the apostles, they called the whole church together and caused them to choose seven men to have special charge of these temporal affairs. In the appointment of these seven men we seem to have the beginning of the office of deacon.

(5) *Stephen martyred*. Stephen, one of the seven, full of grace and power, became mighty, both in miracle and in teach-

ing. He preached Jesus with such pungent power and so refuted and confounded his adversaries that in wrath they hurried him out of the city and stoned him.

(6) *The disciples scattered.* Upon the death of Stephen there broke forth "a great persecution against the church which was in Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles" (Acts 8: 1).

II. IN THE REGIONS ROUND ABOUT (ACTS 8-12).

Thus far Christian activities have been largely limited to Jerusalem. When the believers clung to Jerusalem with its sacred memories and persisted in remaining together in the Holy City, God sent a firebrand into their midst to scatter them. "They therefore that were scattered abroad went about preaching the word." Developments came in different sections of the land.

(1) *Philip in Samaria.* Philip, one of the seven, went down to Samaria and so preached that many believed, and "there was great joy in that city."

(2) *Peter and John in Samaria.* When news reached Jerusalem of this revival in Samaria, Peter and John were sent down to encourage the work and to confirm the new believers, who, when they were come down, prayed for them that they might receive the Holy Spirit (Acts 8: 15).

(3) *Philip in the desert.* Directed by an angel, Philip leaves his great work in Samaria and makes his way to a region southwest of Jerusalem, where he baptizes the Ethiopian treasurer.

(4) *Peter in Caesarea.* About this time Peter, passing "throughout all quarters," goes down to Lydda and heals Æneas, who had kept his bed eight years. Summoned by the disciples to Joppa, Peter goes down to the seacoast town and raises Dorcas from the dead. From Joppa, Peter is called to preach the gospel to Cornelius and his household in Caesarea. The conversion of this Gentile family marked the

beginning of the new day when the gospel should be freely proclaimed to all people.

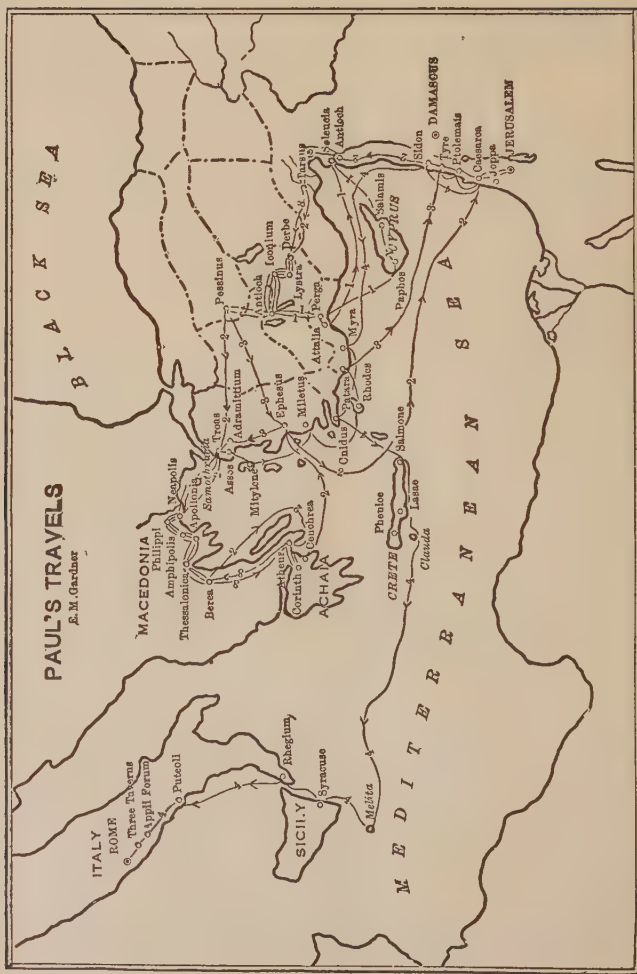
(5) *The conversion of Paul (Saul).* A young Pharisee, Saul of Tarsus, had by his zeal and ability attained leadership in the movement to crush the new and rapidly growing faith. Securing authority from the high priest, he started to Damascus to arrest the followers of Jesus in that city. As he journeyed, he was himself arrested by a bright light from heaven and fell blinded to the ground. Led by his followers into Damascus, he is sought out by Ananias, who had been sent of God that he might receive his sight and be filled with the Holy Spirit.

(6) *Early travels of Paul.* Many years elapsed after his conversion before Paul came into eminence as a Christian leader. He spent three years in the desert of Arabia. Returning to Damascus, he narrowly escaped with his life, being let down the wall of the city in a basket. Coming to Jerusalem he was, through the intercession of Barnabas, received by the disciples. Returning to his native city, Tarsus, he remained for three or four years, until Barnabas came and induced him to go to Antioch, to aid in the great revival work which was being carried on in that city. Later, in company with Barnabas, he went up to Jerusalem to make reports of the work they had done and to carry an offering for the poor saints in Judea.

III. IN THE REGIONS BEYOND (ACTS 13-28).

Hitherto the gospel has spread only within the confines of Palestine. It is now to break over and start on a career of conquering power.

Jerusalem had been the center and headquarters of the new movement. Antioch now claims that place. The growth of a strong community of believers in Antioch, a community imbued with deep missionary enthusiasm, gave to that city a leadership and prominence in the missionary work of the



day. In our further studies our eyes will be upon Antioch rather than upon Jerusalem.

(1) *Paul's first missionary journey.* The Holy Spirit through some prophets and teachers in Antioch designated and sent forth Barnabas and Saul to carry the gospel to the regions beyond.

They sailed first to the island of *Cyprus*, the home of Barnabas, landing at *Salamis*, on the eastern shore, and traversing the length of the island. At *Paphos* they encountered serious opposition in a certain sorcerer whose name, singularly enough, was Bar-jesus. When the apostles assayed to speak the word to Sergius Paulus, the proconsul, this sorcerer, withstood them and sought to turn the ruler away from the faith. But Saul, who is henceforth known as Paul, called down upon the opposer the curse of a temporary blindness, and the proconsul was gloriously saved.

From *Paphos* the missionaries crossed over to *Perga*, in Pamphylia. Making their way to *Antioch*, an important city in Pisidia, Paul and Barnabas preached in the Jewish synagogue with such power and success that "almost the whole city gathered together to hear the word of God."

Driven from Antioch by a fierce persecution, the workers pressed on to *Iconium*, where they remained for a considerable time, meeting with some measure of success. When their lives were imperiled, they fled to the cities of *Lycaonia*, *Lystra* and *Derbe*.

At *Lystra*, Paul wrought one of his earliest miracles, the healing of a cripple. This miracle so impressed the people that they cried out, "The gods are come down to us in the likeness of men!" Bringing oxen and garlands, they wished to offer sacrifices to the apostles. The enthusiasm thus so suddenly aroused quickly abated, and shortly after we find these same men stoning Paul, and leaving him outside the city as dead. Raised up and restored, evidently by divine power, the apostle with Barnabas journeys on to *Derbe*, where they met with much success, making many disciples.

Retracing their steps, visiting and comforting the disciples they had made, the apostles came again to *Perga*, where they had landed some two years before. Going over to *Attalia*, they set sail for *Antioch*. On this first missionary journey, Paul traveled on foot, by ship and otherwise, some fifteen hundred miles; he suffered severe persecutions and much hardship, but he won many converts and planted at least four churches.

(2) *The great council in Jerusalem.* As the gospel spread to the Gentiles many grave and delicate questions arose, especially as to how far the Gentiles should be required to observe the Jewish law. On what conditions should Gentiles be admitted to the Christian churches? In order to settle the controversy, which involved difficult questions and which was growing into large proportions, the question was carried to the mother church and the apostles in Jerusalem. A council was held, justly counted among the most important in the history of Christianity, and this council decided that converts to the Christian faith must not be required to be circumcised and to keep the law. In a word, it was agreed that Gentiles in order to become Christians need not become Jews.

This decision, far-reaching in its consequences, was received with much joy, and the happy settlement of the controversy, which threatened the prosperity of the gospel, was followed by its rapid spread.

(3) *Paul's second missionary journey* (Acts 15: 36 to 18: 22). This journey was undertaken primarily with a view to revisit and strengthen the converts which had been made on the former tour. Traveling northward from Antioch by land, the missionaries passed through *Syria* and *Cilicia*, confirming the churches which had been established on the first missionary journey.

At *Lystra*, Paul found Timothy, who afterward became his faithful companion and helper. After spending a season in Galatia, they passed on to Troas, where the vision of the man of Macedonia impelled them to cross the *Ægean* Sea.

Their stay in *Philippi* was marked by three signal events, the conversion of Lydia, the casting out of a spirit of divination from a young girl, and the consequent imprisonment of the apostles, these to be released by a miracle and to win and baptize their jailer.

In *Thessalonica* many converts were made, especially among the heathen, and the Jews, moved with jealousy, created such a storm of opposition as made it necessary for the apostles to leave the city. In *Berea* they met more favorable conditions, the people being "more noble than those of *Thessalonica*, in that they received the Word with all readiness of mind, and searched the Scriptures daily whether these things were so."

Paul next visited *Athens*, in whose atmosphere of pride and culture he found scant welcome for his message. Standing in the midst of the *Areopagus*, he uttered a message which stands as a masterpiece of persuasive and convincing address (*Acts 17: 22-31*).

From *Athens*, Paul came to *Corinth*, the chief commercial city of Greece, where he made his home with *Aquila* and *Priscilla*, and labored in the gospel for a year and a half. Removing with these friends to *Ephesus*, he spent a brief season, promising to return again if God should permit. Pausing at *Caesarea* long enough to salute the church in that city, he hastened on to his beloved *Antioch*. Thus ended his second missionary journey.

(4) *Paul's third missionary journey* (*Acts 18: 23 to 21: 15*). On this journey Paul traversed again much of the territory over which he had gone on the previous journeys. Starting from *Antioch* and traveling overland, he went through the regions of *Galatia* and *Phrygia*, in order, establishing all the disciples.

Reaching *Ephesus*, he labored for two years and three months with such power and success that the people brought their books of magical art and burned them to the extent in value of 50,000 pieces of silver. Leaving *Ephesus* and passing

through Macedonia, the workers visited *Philippi*, *Troas* and *Corinth*. Touching at *Miletus*, the seaport of Ephesus, Paul sent for the elders of the Ephesian church, delivering to them a farewell address full of tender solicitude and strong comfort (Acts 20: 18-35). After brief stops at *Tyre* and *Ptolemais* and *Caesarea*, the apostle and his companions arrived at Jerusalem, where Paul rehearsed before all the elders the things which God had wrought among the Gentiles through his ministry.

(5) *Paul's journey to Rome* (Acts 21: 27-28). In *Jerusalem*, Paul's old-time enemies, the Jews from Asia, stirred up the people and caused his arrest on the unfounded charge that he had brought Greeks into the temple and had thus defiled that holy place. Removed to *Caesarea* in order to frustrate a plot to destroy him, Paul remained two years in prison. The journey from *Cæsarea* to *Rome* was essentially a missionary journey. On the voyage he was able to preach Jesus to his fellow prisoners, and, landed by shipwreck on the island of Malta, he was permitted to plant the gospel in that island.

Arriving in *Rome*, undaunted by the fact that he was a prisoner facing trial, Paul took up his usual task of preaching and teaching. After his custom he sought out the Jews first and later turned to the Gentiles. The inspired record of all these things closes thus: "And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him."

(6) *Closing labors of John*. After Paul's death and far on toward the close of the first century of the Christian era, John the apostle comes into prominence and assumes a certain leadership and eminence among the believers of his day. Making his home in *Asia Minor*, he wielded a wide influence over the regions which Paul and his associates had earlier evangelized.

COMPLETE OUTLINE OF NEW TESTAMENT HISTORY.

	1. B. & C.	2. J. M.	3. G. M.	4. M. in W.	5. P. M.	6. L. W.	7. F. D.
Life of Christ	(1) B.	(1) B.	(1) H. C.	(1) R. E.	(1) L. G.	(1) S.	(1) R. S.
	(2) I. T.	(2) T.	(2) S. T.	(2) M. to T.	(2) In J.	(2) M.	(2) A.
	(3) W. M.	(3) F. D.	(3) 1st T.	(1) A. S.	(3) In E.	(3) T.	(3) O.N.S.
	(4) I. E.	(4) F. M.	(4) J. J.	(2) ToT.&S.	(4) F.T.J.	(4) T.	(4) A. L.
	(5) A. N.	(5) F. P.	(5) 2d T.	(3) To D.	(5) In J.	(5) F.	(5) O. M.
	(6) V. J.	(6) M. J.	(6) 3d T.	(4) To C.	(6) A. B.	(6) S.	(6) A.F.O.

	1. In J.	2. In R. R. A.	3. In R. B.
Spread of Gospel	(1) P.	(1) P. in S.	(1) 1st M. J.
	(2) P.	(2) P. & J.	(2) G. C. in J.
	(3) A. & S.	(3) P. in D.	(3) 2d M. J.
	(4) D. E.	(4) P. in C.	(4) 3d M. J.
	(5) S. M.	(5) C. of P.	(5) J. to R.
	(6) D. S.	(6) E. T. P.	(6) C. L. of J.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

Who wrote the "Acts"? Into what three divisions does this history fall? What six events outline the "Gospel in Jerusalem"? Name the six steps in the preaching of the "Gospel in the regions round about." Give the six stages of the "Gospel in the regions beyond." Who was Paul's companion on his first missionary journey? Name and locate the chief places visited on this journey. What question was determined in "the great council in Jerusalem"? Name the most important places visited on the second missionary journey. Tell of some event connected with each of the following places: Lystra, Philippi, Thessalonica, Athens and Corinth. Name four places visited on the third missionary journey. Name some places visited by Paul on his journey to Rome. Tell something of the closing labors of John.

Review: Name the seven divisions in the life of Christ, and give the six subdivisions of each.

LESSON XIII.

THE EPISTLES OF PAUL.

PAUL was preëminently fitted for the task which fell to him of setting forth doctrinal and practical statements of the gospel. Deeply taught in the philosophy of his day, versed in the Old Testament writings, experienced in missionary and pastoral work, he is especially equipped for inspired authorship. All that comes to us from Paul's pen comes in the form of letters or epistles. He deals thus with persons and with problems, and we are permitted to see the working and development of gospel principles in the hearts of men and in human society. No other form of literature was so well adapted to convey for all time conceptions of the gospel in its doctrinal nature and its practical bearing.

In the Gospels and Acts we have the historical planting and expansion of the gospel, while in the Epistles we have its doctrinal development and statement.

ROMANS.

The Romans. Rome was at this time the center of the world's life, a city with a million people, the political, commercial and social capital of the world. By what agency we do not know, but a Christian community had been gathered in Rome, and Paul desired to set before this church a complete statement of his gospel. In this epistle, we have the fullest and the most profound discussion of salvation by grace, justification by faith, anywhere to be found in sacred writings.

Outline:

- I. Doctrinal. Justification by faith. Chapters 1-11.
- II. Practical. Exhortation to Christian duty. Chapters 12-16.

FIRST CORINTHIANS.

The Corinthians. Corinth was a city of Greece, wealthy and cultured, but cursed with vice and profligacy. During a residence of eighteen months, in his second missionary journey, Paul had established here a church which, though it contained many Jews, was yet predominantly Gentile in its membership. News has reached Paul of sad lapses among these Corinthian Christians, especially of divisions in the church, and he writes this epistle to rebuke these schisms and to correct evils which have grown up.

Outline:

- I. Divisions denounced. Chapters 1-4.
- II. Immoralities rebuked. Chapters 5, 6.
- III. Questions answered. Chapters 7-14.
- IV. The resurrection discussed. Chapters 15, 16.

SECOND CORINTHIANS.

This epistle was written a short time after 1 Corinthians. The apostle has learned that his former message and reproofs were kindly received and that at least some of the evils in the church have been put away. The incestuous man has been excluded from fellowship in accord with Paul's demand; and in response to his pleading aid has been extended to the poor saints in Jerusalem. These tidings led Paul to write this second letter, in which he mingles praise with censure.

Outline:

- I. Paul's gospel and his method of advancing it. Chapters 1-7.
- II. Pleads for help for the poor at Jerusalem. Chapters 8-9.
- III. Vindicates his own apostleship. Chapters 10-13.

GALATIANS.

The Galatians. Galatia was a province located in the central section of Asia Minor. Paul had twice visited the section, being detained by sickness on the occasion of his first

visit, and later returning to establish the churches which he had previously formed. After their conversion to Christianity, certain teachers had induced the Galatians to turn back to Judaism, and had filled their minds with distrust toward Paul. This letter is written to combat these evil tendencies.

Outline:

- I. Paul vindicates his gospel and his apostleship. Chapters 1, 2.
- II. Explains and vindicates salvation by grace through faith. Chapters 3, 4.
- III. Practical exhortations. Chapters 5, 6.

EPHESIANS.

It has been thought that this epistle was designed as a kind of circular letter, to be passed around among the churches of which Ephesus was the center. The epistle deals with no special evils or peculiar conditions. "This majestic epistle cannot be rightly deemed otherwise than one of the most sublime and consolatory outpourings of the Spirit of God to the children of men."

Outline:

- I. Doctrinal. Unity in Christ Jesus the Lord. Chapters 1-3.
- II. Practical. The new life which grows out of this unity. Chapters 4-6.

PHILIPPIANS.

Philippi. On his second missionary journey Paul visited Philippi and there established the first church organized on the soil of Europe. The relations between the apostle and this Philippian church were peculiarly intimate and tender, and hence the epistle contains strong words of affectionate appreciation and commendation with no word of reproof or censure. Although Paul wrote from a Roman prison, the epistle abounds with good cheer and hopefulness.

Outline:

- I. Greetings and doctrinal teachings. Chapters 1, 2.
- II. Warnings and exhortations. Chapters 3, 4.

COLOSSIANS.

Colossae. We cannot be sure whether Paul had ever visited this city. It appears that word had reached the apostle through Epaphras (1: 6-8) of certain heresies and evil tendencies which had grown up among the believers, and this epistle was written to correct the same. Certain Judaizers and gnostic philosophers were denying the real nature and work of Christ and were thus confusing the saints.

Outline:

- I. Doctrinal. The true nature of Christ and of the spiritual life. Chapters 1, 2.
- II. Practical. Admonitions to live in accordance with the new relation to Christ. Chapters 3, 4.

FIRST THESSALONIANS.

The church at Thessalonica was established by Paul during his second missionary journey, about A.D. 48. While this epistle stands eighth in the list of Paul's letters as they are placed in our Bibles, this was really the first letter written by him, and was perhaps the first inspired writing in the New Testament. These two letters "present the disciples in the first flush of love and devotion, yearning for the day of deliverance, and straining their eyes to catch the first glimpse of their Lord descending in the midst of the clouds of heaven, till in their feverish anxiety they forget the sober business of life absorbed in this one engrossing thought."

The epistle is written largely to establish correct views of the Lord's coming again.

Outline:

- I. Reminiscent and personal. Chapters 1, 2.
- II. Exhortations and instructions. Chapters 3, 4.

SECOND THESSALONIANS.

The purpose of this epistle is to correct some erroneous constructions which were put on the earlier epistle, especially in regard to the second coming of Christ. It was written soon after the other.

Outline:

- I. Salutation and personal interest. Chapters 1, 2.
- II. Admonitions. Chapter 3.

FIRST TIMOTHY.

Timothy, to whom this epistle was addressed, was converted in Lystra, on the occasion of Paul's first missionary journey. This epistle was written to guide him in his pastoral care of the churches, and to give practical instruction to believers.

Outline:

- I. Sundry exhortations. Chapters 1, 2.
- II. Qualifications of bishops and deacons. Chapter 3.
- III. Further admonition and guidance. Chapters 4-6.

SECOND TIMOTHY.

This is the last word which came from Paul's pen, being written shortly before his execution, probably 67 A.D. The apostle wished to give Timothy further instruction and exhortation, and hence this letter was written.

Outline:

- I. Rejoicing in the grace of God. Chapter 1.
- II. Practical admonitions. Chapters 2, 3.
- III. Paul's solemn charge to Timothy. Chapter 4.

TITUS.

Titus, to whom this epistle was written, is nowhere mentioned in the Acts, though he is frequently referred to by Paul in his epistles as his companion and helper. Having left Titus to care for the churches in Crete, Paul writes this letter to give him needed instruction.

Outline:

- I. Titus' mission in Crete. Chapter 1.
- II. Directions to Titus. Chapter 2.
- III. Concerning Titus' teaching. Chapter 3.

PHILEMON.

Addressed to a believer named Philemon, whose runaway slave, Onesimus, has been converted under Paul's preaching and had endeared himself to Paul. The epistle constitutes a delicate plea to Philemon to forgive and receive Onesimus.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

What of Paul's fitness for inspired authorship? What advantage in having the gospel set forth in the form of letters? What of the people addressed in Romans? What was Paul's object in writing Romans? Say something as to the people in Corinth. Say something as to the occasion of Paul's writing 1 and 2 Corinthians. What was Paul's object in writing Galatians? Give the outline of Ephesians. To whom was the epistle written? What was Paul's object in writing 1 and 2 Thessalonians? Who was Timothy, and what was Paul's object in writing the two epistles which bear Timothy's name? Who was Titus, and what was Paul's object in addressing him? What was Paul's object in writing to Philemon?

LESSON XIV.

THE GENERAL EPISTLES AND REVELATION.

THE GENERAL EPISTLES are eight in number. They are called General Epistles because they are addressed to general readers rather than to special individuals or churches.

HEBREWS.

The Author. Great and precious as is this book and indisputable as is its claim to a place in the sacred Scriptures, we cannot be sure as to who was its author. The names of Paul, Luke, Barnabas and Apollos have been most often mentioned in this connection. If Paul was not the author, the book was probably written by someone closely associated with him.

To Whom Addressed. This book was primarily intended for Jewish or Hebrew believers. Having turned from the elaborate and imposing ritual and worship of Judaism to the simple forms of Christianity, these Hebrew Christians needed to be confirmed and strengthened in their new faith. The epistle sets forth the superiority of Christianity over Judaism.

Outline:

- I. Doctrinal. Christ and Christianity superior to Moses and Judaism. Chapters 1-10.
- II. Practical. Exhortations and admonitions. Chapters 11-13.

JAMES.

The Author. James, a brother of our Lord, and called the "Just" by reason of his intense zeal for the law; he wielded great influence in Jerusalem and Palestine.

To Whom Addressed. The opening word shows that the epistle was addressed, "To the twelve tribes scattered abroad,"

by which is meant Jewish believers beyond the bounds of Palestine, as is clear from various references in the epistle.

James supplements Paul's teaching concerning justification by faith, showing that while we are justified by faith alone, this faith is not such as remains alone, but such as produces good works for the glory of God.

Outline:

- I. A plea for patience in affliction. Chapter 1.
- II. Concerning faith without works. Chapter 2.
- III. Practical admonitions. Chapters 3-5.

FIRST PETER.

The Author. Peter the Apostle, who seems at this time to have been a foreign missionary in Babylon.

To Whom Addressed. The salutation shows that Peter was writing especially to believers in Asia Minor, while the contents indicate that these people were suffering persecution for the faith.

Outline:

- I. A sure foundation in the election of God and the redemption through Christ. Chapter 1.
- II. Practical guidance for daily living. Chapters 2, 3.
- III. Suffering for Christ; a closing salutation. Chapters 4, 5.

SECOND PETER.

The Author. Peter the Apostle.

To Whom Addressed. Chapter one, verse one, shows that this epistle was written "to them that have obtained like precious faith with us through the righteousness of God and our Saviour, Jesus Christ," while chapter 3: 1 indicates that the people addressed are the same as in the preceding epistle.

Outline:

- I. Grow in grace. Chapter 1.
- II. Avoid false teachers. Chapter 2.
- III. Look for the coming of the Lord. Chapter 3.

FIRST JOHN.

The Author. John the Apostle, now an aged man living in Asia Minor.

To Whom Addressed. Believers in Asia Minor. "The writer evidently had in his eye a circle of readers with whom he stood in close personal relation." The epistle is designed to confirm believers in the new faith and to guard against certain wrong teachings.

Outline:

- I. Walking in the light, we ought not to sin. Chapters 1, 2.
- II. How we may know that we are believers. Chapter 3.
- III. Beware of false teachers and keep God's commandments. Chapters 4, 5.

SECOND JOHN.

The Author. John the Apostle, soon after the writing of the preceding epistle.

To Whom Addressed. "The elect lady and her children, whom I love in the truth." This may mean a church or a devout Christian woman, the latter being more probable.

Outline:

- I. The new commandment. Verses 1-6.
- II. Avoid deceivers, offering them no hospitality. Verses 7-13.

THIRD JOHN.

The Author. The Apostle John, writing probably soon after the preceding epistles were written.

To Whom Addressed. "The well-beloved Gaius, whom I love in the truth." (Verse 1.) This Gaius may have been the same as is mentioned in Acts 19: 28. It appears that certain believers were coming to the section where Gaius lived to preach the gospel, and this is written to commend them to his hospitality.

Outline:

- I. Hospitality commended. Verses 1-8.
- II. Diotrephes condemned. Verses 9-14.

JUDE.

The Author. Jude, probably the brother of our Lord and of James.

To Whom Addressed. We cannot positively determine as to the people primarily addressed in this epistle; probably Jewish Christians, and certainly believers beset by false teachers.

Outline:

- I. Earnestly contend for the faith. Verses 1-16.
- II. Keep yourselves in the love of God. Verses 17-25.

REVELATION.

The Author. John the Apostle, author of the fourth Gospel and of the epistles which bear his name. He wrote from the Isle of Patmos probably toward the close of the first Christian century.

To Whom Addressed. Primarily to the churches of Asia Minor, though like all other Scripture writings, it was designed by the Holy Spirit for believers of all after ages. The book which sets forth the final and glorious triumph of the gospel forms a fitting close to the New Testament.

Outline:

- I. John's commission to write. Chapter 1.
- II. Messages to the seven churches. Chapters 2, 3.
- III. Vision of the throne and other visions. Chapters 4-18.
- IV. Concerning the last days. Chapters 19-22.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

Name the General Epistles. Why are they so called? What as to the authorship of Hebrews? What as to the object of this epistle? Tell of the author of the epistle of James? To whom did he write? To whom were First and Second Peter addressed? To whom was First John addressed? Second John? Third John? What as to the author of Jude, and to whom was his epistle addressed? Who wrote Revelation and to whom was the book addressed? Give outline of Revelation.

LESSON XV.

*WHAT WE BELIEVE ACCORDING TO THE SCRIPTURES.

BY F. H. KERFOOT, D.D., LL.D.

It is enjoined upon Christ's people that they be ready always to give an answer to every man that asketh a reason concerning the hope that is in them. (1 Peter 3: 15.) And Paul enjoins upon Timothy, not only that he take heed unto himself, but also unto his doctrines. (1 Timothy 4: 16.) We herewith append the leading tenets which we hold, in common with all evangelical denominations, and also those which constitute our distinctive principles as Baptists. It is for the sake of the last that we are constrained to exist as a separate denomination.

DOCTRINES WHICH WE HOLD IN COMMON WITH OTHER
DENOMINATIONS.

We believe in common with all evangelical Christians:

1. In one God, Maker and Ruler of heaven and earth, revealed as the Father, the Son and the Holy Spirit, equal in every divine perfection. Read 1 Corinthians 8: 4-6; Matthew 28: 19; Jude 20-21.
2. In the Holy Scriptures as his infallible word, which are able to make us wise unto salvation. Read 2 Timothy 3: 16, 17.
3. In the fall of man and his condemnation as a sinner, and God's sovereign grace and love in his redemption.

*The late Rev. F. H. Kerfoot, D.D., LL.D., while serving as pastor of the Eutaw Place Baptist Church, Baltimore, Md., prepared this Confession of Faith for that church as an expression of what is believed by them according to the Scriptures. It has also been adopted by many other churches, and is offered in this permanent form as being helpful in a comparative and discriminating study.

4. In salvation in the name of Jesus Christ, who was the "Word made flesh," God-man, who obeyed the law, suffered and died for the sins of men, is risen and exalted a Priest and King. Read Romans 5: 12-21; 1 Corinthians 15: 3, 4; Acts 5: 31.

5. In the free offer of eternal life in the gospel to all, and the aggravated guilt of those who reject it. Read Romans 10: 11-13; Hebrews 2: 3.

6. In the necessity of regeneration by the Holy Spirit, and of repentance toward God, and faith in Christ. Read John 3: 5; Acts 20, 21.

7. In the justification and adoption of the believer, through the blood and righteousness of Jesus Christ. Read Romans 3: 23-26.

8. In the sacred observance of the Lord's Day for his worship and his work. Read John 5: 17; Revelation 1: 10; Acts 20: 7.

9. In the present life as man's only day of grace, and that, when this present life ends, man enters at once into conscious blessedness or woe. Read 2 Corinthians 6: 2; Luke 16: 19-31.

10. In the resurrection of the body; the righteous, to eternal life; the wicked to judgment and eternal punishment. Read John 5: 28, 29; Matthew 25: 46.

DOCTRINES WHICH WE HOLD IN COMMON WITH MANY OTHER EVANGELICAL CHRISTIANS.

And, in common with a large body of evangelical Christians nearly all Baptists believe what are usually termed the "doctrines of grace:"

1. The absolute sovereignty and foreknowledge of God.
2. His eternal and unchangeable purposes or decrees.
3. That salvation in its beginning, continuance and completion, is God's free gift.
4. That in Christ, we are elected or chosen, personally or individually, from eternity, saved and called out from the

world, not according to our works, but according to his own purpose and grace, through sanctification of the Spirit and belief of the truth.

5. That we are kept by his power from falling away, and will be presented faultless before the presence of his glory. Read Romans 8, 9, 10, 11; Acts 13: 48; Ephesians 1: 4, 5; Ephesians 2: 1-10; 1 Peter 1: 2-5; Jude 24; Timothy 1: 9; Titus 3: 5.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

What two lines of tenets are here set forth? Why are we constrained to exist as a separate denomination?

1. Name ten doctrines which we hold in common with other denominations.

2. Name five doctrines which we hold in common with a large body of evangelical Christians.

What, in common with all evangelical Christians, do we believe:

- (1) As to God?
- (2) As to the Holy Scriptures?
- (3) As to the fall of man?
- (4) As to salvation?
- (5) As to the offer of eternal life?
- (6) As to regeneration?
- (7) As to justification?
- (8) As to the Lord's Day?
- (9) As to a day of grace?
- (10) As to the resurrection?

What in common with a large body of evangelical Christians, do Baptists believe as to:

- (1) The sovereignty of God?
- (2) The purposes or decrees of God?
- (3) Salvation being God's free gift?
- (4) God's election or choice?
- (5) About being kept?

LESSON XVI.

WHAT WE BELIEVE ACCORDING TO THE SCRIPTURES.

(Continued.)

DISTINCTIVE DOCTRINES OF BAPTISTS.

1. *The Bible is an all-sufficient guide in faith and practice, and nothing should be taught for doctrine which cannot be found therein.* Read 2 Timothy 3: 16, 17; Matthew 15: 9; 1 John 2: 20, 21, 27.

2. *The Bible makes every religious observance a matter of voluntariness, and hence, of individual responsibility or privilege.*

While we recognize the right of churches to exercise Scriptural discipline, and the right of governments to impose civil obligations, yet we hold that no church nor government, nor any power on earth, has the right to bind any man's conscience. This principle of voluntariness and individual responsibility also excludes every idea that religious duty can be done by proxy. Hence, we reject the doctrines of infant baptism and sponsorship, and all efforts whatsoever to perform duties for others. Read John 18: 36, 37; Romans 14: 12.

3. *The first religious duty or act which the Bible requires of every person is repentance toward God and faith in the Lord Jesus Christ.*

Hence, we reject the doctrine of infant baptism, and every doctrine whatsoever which recognizes persons as in any way members of the church of Christ before they have given evidence of personal repentance toward God and faith in the Lord Jesus Christ. Read Acts 2: 37, 38; Acts 5: 31; Acts 20: 21.

4. *The Bible requires that every person who has exercised repentance toward God and faith in the Lord Jesus Christ, shall be baptized into the name of the Father, and of the Son, and of the Holy Ghost.* (Matthew 28: 19.) And the Bible teaches concerning baptism:

(1) As to the act, it is immersion in water. Read Acts 8: 38, 39.

(2) As to the design:

A. It is a confession of Jesus Christ as our Saviour, and of our allegiance to the triune God. Read Galatians 3: 27.

B. It is the answer of a good conscience toward God. Read 1 Peter 3: 21.

C. It is the symbol by the washing of water, of inward cleansing. Read Titus 3: 5.

D. It is the symbol of our having been buried to a life of willful sinfulness, and of our having been raised again to walk in newness of life on earth. Read Romans 4: 3-5.

E. It is the symbol of our having died with Jesus Christ, and of our having been raised with him into a life of acceptance before God; and also of our final resurrection with him to life everlasting. Hence, we reject the doctrine of sprinkling and pouring for baptism, as the setting aside of the true ordinance, both as to the act and its signification, and the substitution therefor of human tradition. Read Colossians 2: 12.

5. *We learn from the Bible concerning a church of Jesus Christ:*

(1) That it is composed of those who have been baptized into the name of the Father, and of the Son and of the Holy Ghost, after they have professed repentance toward God and faith in the Lord Jesus Christ.

The association of such persons, in order to form a New Testament church, must be entirely voluntary on their part, and must be for the purpose of observing such ordinances and practices as are in accordance with the teachings of the New Testament concerning such organization. Read Acts 2: 41-47.

(2) The New Testament recognizes as the proper officers of churches, pastors or elders, and deacons. Read Philipians 1: 1.

(3) The New Testament shows also concerning churches of Jesus Christ that every local church has the right to govern itself.

It recognizes no right in civil governments to assume control over any church. It recognizes no such things as priestly or papal domination, nor any authority in its own officers to be in any way lords over God's heritage. It recognizes no ecclesiastical courts or bodies of higher jurisdiction which shall have any right to interfere in the affairs of the churches. Churches may in mere matters of expediency associate and coöperate in Christian work if they see fit. Yet no association or council can have any power or jurisdiction, except what the churches see fit to allow. Read Matthew 23: 8-11; 2 Corinthians 1: 24.

6. *The New Testament teaches concerning the Lord's Supper:*

(1) That it is a memorial ordinance, entrusted to the churches; and that it is to commemorate the offering of the Lord's body and his shed blood till he comes.

(2) A careful examination of these ordinances as appointed by Christ, and of their essential meaning, and of the way in which they were observed by the apostles, will show that baptism, which is administered but once and for all time, should precede the Lord's Supper.

(3) And, inasmuch as God's Word gives us no warrant whatever for inviting unbaptized persons to the table, which is the Lord's table, we dare not allow our Christian sympathies to lead us into giving such invitations, lest we be found changing the order of God's Word, and ministering to the confusion and obscurity of God's truth.

(4) We reject the idea that the Lord's Supper is designed to celebrate love among Christians, or is an ordinance for deciding questions of fellowship either in an individual church or between churches.

(5) And in declining to invite members of other denominations, we do not question their piety at all, but only declare that we believe them according to the example and command of Christ to be unbaptized persons and not walking in the New Testament order of ordinances. Read 1 Corinthians 11: 17-34.

And for this, as in all things, we appeal to the Bible.

May the Lord give light and knowledge, and the Spirit of the covenant.

QUESTIONS TO GUIDE AND TEST LESSON STUDY.

Name without discussion six great things concerning which Baptists hold distinct views.

1. The Bible is an all-sufficient guide. (1) In what? (2) What inference?

2. The Bible makes religious observance a matter of voluntariness. (1) What inference here? (2) What rights are conceded to churches? What rights do we not concede? Why does this principle exclude the doing of duty by proxy? What doctrines are thus excluded, and why?

3. What is the first duty required of every person? Suggest a consequence of this belief.

4. What first does the Bible require of every person who has exercised repentance and faith?

(1) What does the Bible teach as to the act of baptism?

(2) As to the design of baptism?

5. What does the Bible teach as to the people who compose a church? What as to the nature and purpose of the association of such persons? What church officers does the New Testament recognize? What does the New Testament show as regards the government of the churches? What rights in this connection does it not recognize?

6. What two things are said to be clearly taught as regards the Supper? What as to the order of baptism and the Lord's Supper? What as to inviting unbaptized persons to the Supper? What as to questioning their piety?

REVIEW AND EXAMINATION.

NOTE.—The class teacher will select at least fifteen of the fifty-eight questions here given and ask the class to answer them without helps and in accordance with "Directions for the study of this Manual." If the class did not take the examination at the close of the first eight lessons, a total of thirty questions covering the sixteen lessons will now be submitted.

POETICAL AND PROPHETICAL BOOKS OF THE OLD TESTAMENT.

LESSON IX.

1. Tell of the authorship and date of Job.
2. On what problem does the book of Job shed special light?
3. Who wrote the Psalms? What is the nature of the book?
4. Who wrote Proverbs? What is the nature of the book?
5. Who wrote Ecclesiastes? What special question does the book discuss?
6. Tell something of Isaiah. Give the two main points in the outline of Isaiah's prophecy.
7. Who is known as the "Weeping Prophet?"
8. What was the occasion of the writing of Lamentations?
9. Where did Ezekiel live and prophesy?
10. Give the two main points in the outline of the book of Daniel.

LESSON X.

11. Where and when did Hosea prophesy?
12. What providence did Joel use as the basis of his plea for repentance?
13. What prophet was a herdman and a gatherer of sycamore fruit?
14. Against what nation does Obadiah direct his prophecy?

15. Outline the prophecy of Jonah.
16. With whom was Micah contemporary?
17. Against what nation did Nahum prophecy?
18. Give outline of Habakkuk's prophecy.
19. During whose reign did Zephaniah prophesy?
20. Toward what special end did Haggai and Zechariah labor?
21. Describe the times of Malachi.

NEW TESTAMENT HISTORY.

LESSON XI.

22. What three Gospels are called the Synoptics?
23. Name the two periods of New Testament history.
24. Give the seven divisions in the life of our Lord.
25. Indicate at least five events in the childhood of our Lord.
26. Name at least five incidents in the Judean ministry.
27. Name at least five steps in the Galilean ministry.
28. In connection with the period of withdrawals, give two reasons for withdrawal and indicate four retirements.
29. Give at least five points in the outline of the last week.
30. Give at least five points in the outline of the Perea ministry.
31. Outline in six points the period of "The Forty Days."

LESSON XII.

32. Give the three subdivisions of the period which we call "The Spread of the Gospel."
33. Give five of six points in the outline of "The Gospel in Jerusalem."
34. Give at least five of the points in the outline of "The Gospel in the Regions Round About."

35. Give at least five of the points in the outline of "The Gospel in the Regions Beyond."

LESSON XIII.

Epistles of Paul.

- 36. Give the outline of Romans.
- 37. Tell something of the people to whom Paul addressed 1 and 2 Corinthians.
- 38. Why did Paul write Galatians?
- 39. Give outline of Ephesians.
- 40. Tell something of the relations between Paul and the church at Philippi.
- 41. Give outline of Colossians.
- 42. Which of the New Testament books was the earliest written?
- 43. For what purpose were 1 and 2 Timothy written?
- 44. What was Paul's object in writing to Titus?
- 45. Why did Paul write to Philemon?

LESSON XIV.

General Epistles.

- 46. What as to the author of Hebrews?
- 47. To whom was Hebrews addressed?
- 48. To whom was the Epistle of James addressed?
- 49. To whom were 1 and 2 Peter addressed?
- 50. To whom was 1 John addressed? 2 John? 3 John?
- 51. To whom was the Epistle of Jude addressed?
- 52. To whom was Revelation addressed?

WHAT WE BELIEVE ACCORDING TO THE SCRIPTURES.

LESSON XV.

53. Name at least six doctrines which Baptists hold in common with other denominations.

54. Name four doctrines which Baptists hold in common with many other evangelicals.

LESSON XVI.

55. Name some things concerning which Baptists hold distinctive beliefs.

56. What is the act of baptism? · What is its design?

57. Of whom is a New Testament church composed? What church officers are recognized in the New Testament?

58. Indicate three of the five statements made concerning the Supper.

DOCTRINAL CHARACTER IN THE TEACHER.

"This chapter has to do with the teacher himself, who he is, what his creed and what he teaches. His real creed is not the doctrine which he holds but rather the doctrine which holds him—his imperial and imperative *credo*.

"We are dealing now with the teacher's own inner self and inner life, his doctrinal convictions, his creedal character, his spirit as a man and the spirit of his teaching. This will give flavor and tone, strength, purpose and living energy to all that he does. It is the metal in the blood, the iron in the frame, the intangible something which makes the red rose red, gives fragrance to the flower, makes the oak tree oak in fibre and grain, in foliage and fruitage.

"Have we ever yet given sufficient emphasis to creedal character and doctrinal convictions with the Sunday school teacher? . . . As a man thinketh in his heart, so is he; his thinking is in his doctrine, and out of his doctrine comes the manner and meaning of his life and teaching. If there be honesty in business there must first be honesty in character. There is no divorcement between doctrine and life, as cause and effect, as tree and fruit, as fountain and outflow to the valley. There can be no decree of divorce between creed and deed.

"That word spoken so long ago is yet vital and momentous: 'Take heed unto thyself, and unto the doctrine (or thy teaching); continue in them: for in so doing thou shalt save thyself and them that hear thee.' First, *himself*, what he is in heart and life, in character, creed and conduct; then his *doctrine*—what he believes and what he teaches, with mighty issues dependent on his teaching both for himself and others." The School of the Church, pages 150, 151.



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